

The CHRISTIAN CENTURY

Vol. XXIX

April 4, 1912

Number 14

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Good Things in Store For Our Readers

The Oriental Mission Field

Coming months hold much in store for Christian Century readers. No feature in American religious journalism during the next twelve months will surpass the articles by **Professor H. L. Willett**, from the Oriental mission field. Dr. Willett is now forming the personnel of the class which he is to take through Japan, China, India, the Philippines, Egypt and Palestine. The party sails toward the end of summer and will spend eight months, not in casual sight-seeing but in earnest study of the social and moral conditions of these countries and of the problems of missionary service among their peoples. The enterprise is conducted under the auspices of the University of Chicago. The work done by members of the party is of university grade and will receive university credit. Dr. Willett has been invited by both mission and native educational institutions in the various lands to deliver series of lectures before students and faculties on Christian themes. The most intimate aspects of political, educational and social life as well as the teeming life of the masses, will be accessible to him. His mission both in purpose and plan is unique in missionary history.

The account of his observations and experiences will be published in The Christian Century in a series of articles written as only such a scholar and world-traveler as Dr. Willett can prepare, and generously illustrated by original photographs.

We have every right to say that these articles will be the most significant contribution to the missionary enterprise that has appeared in current literature. Facts, gathered at first hand, by a competent and discriminating observer, and reported in fearless and graphic fashion, are what the Christian people of the Occident want. This they will receive through Dr. Willett's articles.

"Why I Am a Disciple"

The current discussion of Disciples' ideals and principles has compelled The Christian Century to take an aggressive and critical attitude toward certain practices and opinions that have come to be accepted by many as part and parcel of the essential conviction and aim of this brotherhood. While this uninviting policy of critical examination was undertaken with reluctance, it is being carried on without regret and will be carried on. The Christian Century strives to interpret the ideals of the Disciples, not simply to reflect their current ideas. To no less a task has this paper been consecrated.

The prosecution of this task involves us in discussion with those whose ideas do not seem to us to represent the Disciples' ideals. This discussion we believe to be thoroughly wholesome. It must not be abandoned nor curtailed. It is only fairly begun. But while it is in progress we wish our readers to see the other side of the shield also—the positive side of The Christian Century's loyalty, its radical affinity for the dominant ideas that characterize the Disciples' mind.

We are therefore planning a series of editorials on the subject, "*Why I Am a Disciple*." These articles will be written by **Charles Clayton Morrison**, and will be a personal and intimate setting forth of the way in which the teaching and aim of the Disciples appeal to him. The series will include perhaps a dozen short articles. Much of the material will be commonplace to those familiar with the literature of the Disciples, but there will be many readers, no doubt, to whom the articles will come with the force of novelty. And even to those well-read in this lore, the old story is ever new with each new narrator.



Dr. Willett's Study Class Conducted Through Palestine and Egypt in 1905. His 1912 Class to the Orient is Limited to Fifteen.



IDA W. HARRISON.



GEORGE A. CAMPBELL.



EDGAR D. JONES.



G. CAMPBELL MORGAN.



HERBERT L. WILLETT.

Other Fascinating Features

interested is the story by **Charles M. Sheldon**, world-famous author of "In His Steps," which will begin in the issue of April 18. Dr. Sheldon is the most interesting and popular writer of religious stories in America. The publishers of The Christian Century are happy to have arranged for the appearance of a

A feature in which every reader will be intensely interested. This story was read to the author's Sunday evening minister, all alike will enjoy "The High Calling," story from his gifted pen. Dr. Sheldon has recently resigned his twenty-year pastorate at Topeka, Kansas, and is now in London, where he is devoting himself to the wider audience of young people, and attracted more interest than any story since "In His Steps."

The delight with which our readers have devoured the unique articles by **Dr. William E. Barton**, Congregational pastor, leader of his denomination, and a writer whose works are sought by the best magazines of the country, has moved us to make arrangements with The Advance for the simultaneous publication of articles from his pen. These articles will appear almost every week. Dr. Barton deals with live issues in a very practical, human and clever way. He is the friend and interpreter of the minister, and he writes about the minister in such a way as to interest the lay reader quite as much as the minister. His recent interpretations of Old Testament stories, translating them into terms of our modern life, have been intensely fascinating and vital.

Who can preach in print better than **G. Campbell Morgan**, of Westminster Chapel, London? It is difficult beyond the understanding of anybody who has not had experience in an editorial office to find preachers whose sermons can stand the light of the printed page. People like to read sermons—when they are readable. Many a preacher whose sermon is very effective in actual delivery is totally unable to carry over his pulpit power into print. With Dr. Morgan this is not true. Thousands throng to hear him in his great London pulpit. But his printed sermon possesses the same charm and conveys the same power of which the people who heard it spoken were conscious. Dr. Morgan's great messages will continue to appear in The Christian Century.

Work of the Regular Staff

And what shall we say of the regular staff of editors who are at work producing The Christian Century week by week? Our recent discovery of **Ida Withers Harrison** and **Ellis B. Barnes** as newspaper writers of the first rank were two events that released a current of popular congratulation which seems to swell with each succeeding issue of the paper. Mrs. Harrison's department, "Modern Womanhood," has been treating of a wide circle of interests, revealing not only her remarkable versatility but the breadth and richness of mind of the women of today. Her page is an increasing delight to our women

readers, and it is to be doubted if any other part of the paper is read with more interest even by the men.

Mr. Barnes has leaped into a place of true leadership in his interpretation of the thought and activity of the Christian world and his espousal of the historic ideals of the Disciples of Christ against sectarian reactionism.

No man among the Disciples is better equipped to give instruction in social conditions and principles and sound forth an inspiring note for social service than **Orvis F. Jordan**, the leader of Disciple forces in Chicago. Underneath everything that Mr. Jordan writes there is a firm basis of academic knowledge of social principles and a rich fund of first-hand and intimate observation of actual conditions. His Social Survey page is unique in the newspaper literature of the Disciples.

The devotional studies on the prayer-meeting topic by **Silas Jones** will be continued. Mr. Jones' article heads the editorial department each week. His devotional writing has a distinctive flavor in that it combines the temper of piety with the insight of a trained psychologist.

The department of "Interpretations," contributed by **George A. Campbell**, and the self-revelations of **Edgar D. Jones**, under the heading "Monday Moods," both of which our readers have so greatly enjoyed in the past will be continued and we hope even more frequently in the future.

A full table of contents for the future it is impossible to give. What has been here set down is but a description of the regular contributions upon which our readers may count. Besides these there are the carefully selected articles on vital, human conditions and experiences in the search for which the editors are continually on the alert. The development of these unannounced contributions is one of the main tasks to which the editors have set themselves for the coming year. Certainly no person familiar with the current literature of the Disciples can be found who will take exception to the statement of a very conservative reader who said recently that The Christian Century was "doing more to enrich the mind and widen the horizon of the Disciples than any other influence among us."

How Our Readers Can Help

In view of the actual service now being rendered by The Christian Century to its readers and to the larger cause of Christ, the publishers have no hesitation in calling the attention of every friend of the paper and its ideals to the unique opportunity afforded just now for practical co-operation all around. It is a great moment in the history of the Disciples. The part taken by The Christian Century in the forward movement of the brotherhood has been taken in the faith that every forward-moving Disciple would share in a very practical way in promoting the common cause. The most important, practical help that such a friend can render is to increase the number of our readers.

The Book World

Recent Books on Christian Union

OTHER SHEEP I HAVE, is too discursive and voluminous for the value of its contribution. The pruning knife is needed here. It is a brief compendium of church history, and the manner of treatment is not likely to appeal to the general reader. The beliefs of the different denominations of the Christian Church are subjected to a keen analysis by such characters as Romanus, Magnate, Objector, Encourager, Bapto, Method, Anglie, Pilgrim, and others. There is much valuable material in the work, but the argument is too prolix for our busy age. The bent of the work is Anglican. The author shows an intimate knowledge of the subject, and the references and footnotes indicate that his reading has been quite extensive. (New York: G. P. Putnam's Sons. Pp. 385. \$2.)

AN EIRENIC ITINERARY, by Silas McBee, the accomplished editor of *The Churchman*, is an account of a wide tour in European countries, with the Edinburgh Conference as the culmination. Mr. McBee's interest in the cause of church union is well known, and through him the Episcopal church has come to be one of the foremost in America in advocating this great mission. Conferences on the subject were held with high officials in the Eastern and Roman Catholic churches, as well as with the representatives of the American and English Protestant churches on the field in Oriental countries. The spirit of the book is well indicated in the following paragraph:

"These efforts have now brought me in touch with representatives of practically every type of organized Christianity. I have talked to others and they have talked to me with an unusual measure of frankness which has been the more unreserved because I have had the privilege of worshipping with them. This principle of action is very far-reaching and is not without its difficulties and grave dangers. Not the least of these is the danger of allowing, for the sake of the end in view, the wearing away of clearly marked lines of principle and conviction, for to reduce principle and conviction to indifference by compromise is worse in effect than to yield them in open conflict."

Another comprehensive statement is as follows:

"The right to differ is an essential condition of growth and it is equally an essential condition of vital unity. The deprivation of the right to differ would mean the destruction of variety and the establishment of uniformity and that would mean a death blow to all growth. . . . Unity in variety is the gift of God. It safeguards the right to differ and to hold sacred differing and different convictions so long as these differences are kept in their true perspective, so long as they are limited to the sphere of human knowledge and power, and are not projected beyond that sphere as if man could place limitations upon God. This principle calls for the living application of the love that believes all things in the face of having to endure all things. It seeks to apply the family idea to a broken and dismembered Christendom as the governing principle of the church's life and as an essential condition of manifesting Christ to the whole world."

The latter chapters of the work are made up of editorials which have set forth Mr. McBee's views on the subject of union. The book is valuable because of its generous spirit, and its wholesome attitude toward the different communions. (New York: Longmans, Green & Co. Pp. 225. \$1, net.)

THE UNIFICATION OF THE CHURCHES, by D. W. Fisher, D. D., is a brief but worthy contribution to the subject. The author has a clear view of the difficulties, the fields, and the prospects of union. Special emphasis is laid on the necessity of union among the families of churches, the twelve distinct bodies of Presbyterians, the fourteen kinds of Methodists, the sixteen kinds of Baptists, the twenty-four kinds of Lutherans. Says the author, "The truth is that the perpetuation of this fragmentary condition within families of churches is an anachronism; and though history may somewhat condone it as a concession to our infirmities, it will nevertheless at some time permanently record this state of things as a reproach."

Dr. Fisher finds great encouragement to hope that the examples of some of the missionaries and their churches will be followed by our American churches. We find this incident which gives us all reason to believe that what is possible in Africa will be possible everywhere:

"For example, in British East Africa, not long ago, forty-five missionaries held a conference for the consideration of union in a single body. A definite plan was not adopted, but it is highly significant, that for the accomplishment of this purpose, Quakers expressed a willingness to use the sacraments, Presbyterians to serve under a Bishop, and all to use a liturgy and free prayer. Among the native Christians in various countries the tendency to come together, irrespective of the denominationalism which hitherto has obtained among them, in one independent church is constantly becoming stronger; and by many intelligent missionaries this consummation is regarded as inevitable and not far distant in time."

We cheerfully commend this little volume as a worthy contribution to the literature of the subject. Dr. Fisher has no plan of union to propose, but we are safe in saying that no union will be accomplished that ignores the general approaches to union suggested by this work. The good and the ill of division are fairly and skillfully treated, and the reason for the continual divisions of the churches in America, viz., the right of free speech. All churches are given every consideration in the eyes of the law. Where liberty of discussion and of opinion is allowed it seems inevitable that new shoots will be produced from the parent roots. But it is also to be observed that no new communions have sprung up in America within the past twenty years. The breaking point in church life is not reached as easily now as in former years, and that in itself simplifies the problem. There is much valuable information in this little book. (New York: F. H. Revell. Pp. 92. 50c.)

CHRISTIAN UNITY IN EFFORT, by Frank J. Firth, is an attempt to promote unity by an understanding of the historic creeds, and on the basis of love. The work will not appeal to those who are unfamiliar with the creed systems, and it will likely be objectionable because of the implication, in tracing the development of the Nicene creed, that a human creed is necessary to union. The author gives a synopsis of the beliefs of some of the larger churches, and also a statement of the belief of the Jews, Mohammedans, Confucianists, Buddhists, and Brahmanists. We cannot understand the purpose of this in a work of this character.

The author suggests that successful "Christian Unity in Effort" demands:

1. A belief in God and the Bible as its fundamental faith.
2. An organized method following the

highest development of successful secular effort.

3. Lives of faith in action, demonstrating in love and charity for all an enduring purpose to Christianize the entire world. (Philadelphia: J. B. Lippincott. Pp. 273. \$1.50 net.)

A Firm Step Forward at Berkeley, California

The following resolutions were adopted enthusiastically by the church of Berkeley, Calif., Sunday, March 24, 184 voting for and 65 against their adoption.

Whereas, we believe that baptism by immersion is the proper and apostolic mode of inducting converts to the teachings of Christ into His Church; and

Whereas, we also believe that all persons who believe in the Divinity of Christ, and who are members of an evangelical Christian Church, of any denomination whatever, are already in His Church; and

Whereas, we believe a practice based upon these principles will be conducive to the union of all Christian people; therefore,

Be it resolved, that this congregation will receive into its membership in full fellowship converts to the teachings of Christ upon a public confession of belief in the Divinity of Christ, and upon being baptized by immersion; and,

Be it further resolved, that it will receive into its membership in full fellowship, regularly accredited members of other evangelical churches who believe in the Divinity of Christ.

The congregation has a total active membership of about 325. It is stated that if every member in the church had voted the ratio would not have been materially changed. Some idea as to the temper of the church on this subject may be gathered from the vote in the various official bodies of the church. In the board of elders six were in favor of the resolutions, three were opposed, and one was undecided. The entire board of trustees, composed of four leading men, were in favor of the resolutions. The board of deacons, comprising twenty-one men, voted thirteen for and four against, with four non-committal. The resolutions passed the board of deacons with only four dissenting votes. Out of seven deaconesses five were in favor of the proposed change.

From the above facts it is clear that the step forward by the Berkeley church is no one man affair. It is a movement that has sprung spontaneously from the people. The leading men and women of the church have co-operated intelligently with the pastor in bringing about the result. Among the men who have thus actively co-operated to bring about the change are: C. E. Knox, S. S. Mc Cahill, Ira Sorrick, J. H. Wood, Dr. C. A. Meek, R. A. Berry, J. F. Barbee, Dr. Clark, Professor J. R. Grinstead, Prof. R. B. Abbott, Prof. Wm. Meyer, Howard Kirk, R. E. Johnston, and many others who with their families have been in active sympathy with the proposed change from the beginning. They are people who have been educated at the feet of Disciple leaders in the greatest churches of the middle west. They are described as men who think for themselves, many of them leaders in business and professional life in the Bay region.

In connection with the report of the above data *The Christian Century* has received a short letter from the pastor, H. J. Loken, interpreting the action, whose publication is inhibited this week by the late moment of its arrival. It will appear next week, together with an editorial comment on the Berkeley situation.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLET. EDITORS

The Risen Life

IT IS HIGHLY SIGNIFICANT that the great moral and spiritual experiences of the race have a way of laying hold of some important event in the natural cycle of the seasons and making it their own. In doing so they do not ask permission of authorities, nor are they scrupulous in their employment of facts. They only ask for a common and convenient method of expressing an unusual and deeply impressive emotion.

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Christian joy in the advent of Jesus into the world laid hold of an old festival of the "Triumphant Sun," and turned it into the Christmastide. Hebrew gratitude for deliverance from Egypt seized upon the Spring festival of gladness and turned it into the Passover. The delight in the oncoming Summer with its first fruits of the field formed the basis for the newer joy of the Feast of Weeks, and later still, the Pentecost. The sentiment of thankfulness for gathered blessings has voiced itself among all nations in a festival of the Autumn. But the Jews took it a step further by calling it the Feast of Booths, and they brought it to spiritual significance in its closing ceremonial of the Day of Atonement; while Christian America has appropriated the same Autumn festivity in Thanksgiving Day.

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Easter Day is of the same nature. All nations have joyfully celebrated the opening of Spring with the coming of the birds and flowers, by some public manifestation of happiness. The Passover of the Hebrews and the Feast of Astera among the Scandinavians rested upon the same natural phenomenon, the awakening of the world to new life. But it is neither the exodus from Egypt nor the birth of the goddess which concerns the modern world. It is the return of Jesus to his people. And for the anniversary of this fact the universal Church has chosen the day with a Hebrew history and a heathen name.

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In this manner, a time of only ethnic, or at best naturalistic, significance has gained an immeasurably added value. Not all men believe the story of the opened sepulchre. But there are few, in the lands where the Gospel story has currency, whose pulse does not quicken at the return of the Easter time. And who shall say that it is only the influence of reawakening nature which brings this new animation of hope? Is there not a community of gladness, generated in souls the least touched by the Christian mystery, by the common sentiment of happiness which the thought of the resurrection brings to multitudes of believers? This quite informal and unexpressed message passes from mind to mind as by a social and sympathetic code, at the Easter time.

The story of the resurrection of Jesus was the earliest asset of the faith in its contest with a weary and hesitant world. The manner of that return of Jesus to the circle of the disciples was never very clearly understood nor definitely related. But the truth of the fact, that after the tragedy of the cross he made himself known again to those he had loved and led, was at first a wonder, then a joy unspeakable, and at last a confidence so complete that no danger, persecution or martyrdom could avail to weaken their triumphant faith in its reality. No other poets and dreamers had voiced the hope of a future life. Ancient systems, as old as Egyptian oracles, had outlined a program of the soul's procedure in the dim underworld of shadows. But the resurrection of Jesus laid a new foundation for the hopes of the world, and the Christians of the first and all later ages have walked in the clear light of the life that is life indeed.

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The disciples' belief in the resurrection of their Lord was not based alone upon the evidence of their senses, but rested upon the surer foundation of faith. Their moral sense was no less a factor in bringing them assurance than were their five senses. Their souls cried out against an order of things in the universe that would bring to an end such a life as that they had witnessed in Jesus. Death cannot be so strong as his goodness, his holiness, his love, they said. And so Paul interpreted to all ages this early fundamental faith when he said, "It was not possible for Him to be holden of death." Their moral estimate of Him afforded a basis of probability for the specific evidences of Easter morning. The Easter story will always be taken with a grain of incredulity by those who have not become acquainted with Christ's person. But to those who know Him it would have been a miracle had he indeed been holden of death.

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But the true significance of Easter is deeper and broader still. The future life is a blessing only as its quality is assured. The truly risen life is not that of the future, but of the present. "If ye then be risen with Christ," says Paul, "seek the things which are above." And this rising is no formal thing, such as emergence from the baptismal waters. Far deeper must one look for a satisfying meaning to his words. He himself hastened on, he said, to lay hold of that for which he had been taken hold of by Christ. And this was the risen life, the life of holiness and beauty. To know the Master, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, was the very means of attaining the goal of the saints, the Risen Life.

Social Survey

BY ORVIS F. JORDAN.

The Country Minister

In the old days there were two kinds of country ministers. One was the circuit rider who did the pioneer work of the church and rode over vast stretches of the country organizing new churches and cheering little groups of pioneers who had no other religious privileges. The other was the country minister who settled down upon a farm and preached to his neighbors on Sunday, accepting what they were willing to give him. Alexander Campbell was a country minister in his latter days though a circuit rider in the earlier times, always refusing a salary.

The country minister as a resident of the country has well-nigh disappeared. In the state of Missouri it was shown that in three counties there are one hundred and ninety-two ministers with only three residing in the open country. In many cases the village minister lives in a big town and comes in over Sunday to preach his sermons, draw his stipend and depart. In such a situation as this, the minister can be the leader of no social regeneration. His message must be that of individual salvation and future heaven, with little of this world's affairs mixed in. The most valuable asset of the true minister is his life, and this the country people absolutely miss under the present system.

It is going to be hard to induce ministers to live in the open country. It will seem to some like being a missionary to China. It is going to be hard to induce the farmers to provide conditions that will make it possible for ministers to live in the country. It will seem to the farmers that religion is costing too much. There will never be a truly effective country church, however, until the country minister is a resident minister, a prepared minister, sharing the ideals of his people and ready to counsel them not only about the surest road to heaven, but also on certain occasions about the way to bring the largest yield out of their acres. We are catching the vision these days of the ideal country minister, and we shall hope to see ministers prepare themselves for this kind of Christian work.

China Worse Off Than at First Believed

The reports from China indicate that the famine there is worse than we were ready to believe at first. In America where it is almost unknown for one to starve to death and altogether unknown for this to happen with the knowledge and consent of the community, we can scarcely realize a situation where thousands are dying for want of the simplest necessities of life. A recent correspondent writes as follows of conditions there:

"In a district personally examined by the writer during the last week in January, fifty-five homes in a number of country villages in North Kiangsu were thoroughly examined. In only one home in eight was there any rice. The food everywhere found in preparation consisted of sweet potato leaves and carrot tops, while one family in three was eating elm bark. In these fifty-five homes four dead were found, and many others who could live only a few days at most. In this district at least two out of three are certain of death unless there is help from outside—and there are still four months before harvest. These conditions are typical of the whole North Kiangsu famine area, where missionaries, who for many years have been thoroughly familiar with conditions, estimate that 1,000,000 people are facing starvation.

"Whenever there is any question as to the reality of famine conditions, test work is offered by the Central China Famine Relief Committee at such a low wage that only those who are in great need will apply. This plan has been used in two places, and the great numbers who have come and remained at work, indicate the severity of the conditions. As a general thing there is in China no possibility of question concerning the desperate need of the people in the famine districts."

The Beef Trust Wins a Decision

The newsboys outside are crying the startling news that the government has been defeated in its prosecution of the beef trust. The decision had been expected to be in favor of the people rather than of the corporation magnates. There is surprise, sorrow, indignation, resentment and more being expressed in the street as the citizens receive the news. The government has spent ten years in investigating the trust, and

have been halts in the work at times, there have been legal surprises sprung on both sides, but the evidence stands in the records of the courts as clear as day. The beef trust was tried before the American people and long since condemned. Why this decision?

Most of us are not corporation lawyers. We do not presume to attack courts or juries. Since we are all of us thinking beings at times, however, we cannot help asking questions. Is it possible to send a rich man to jail? We ask this as we remember the fate of Harry Thaw as compared with that of the murderers of the truck farmer in Chicago. Were the packers legally innocent though morally guilty? Or have they over-awed those who had the case in hand with the power of their billion dollar corporation? Is the Sherman act sufficiently stringent or does it need amendment? If it is sufficient, why are we not able to secure convictions under it of the greatest offenders?

The evidence brought out in the trial showed that the National Packing Company was made up of the leading packers of Chicago: the Swifts, Armours, Cudahy and some others. This central company assigned territory to the different corporations in such a way as to eliminate competition. The National Packing Company fixed the price for buying and the price for selling. A former employee testified of the secret meetings of the confederates in this hold-up game. The prosecution, when asked what they thought of the decision, said that the evidence would stand in the records of the court, as a testimony to future generations. We hope this evidence may yet bring some results in this generation.

Eliminating the Middle-Man

Among the various reasons assigned for the present high cost of living is the increase of middle men who take a profit from the produce of the farmer. Apples often rot in orchards within a hundred miles of Chicago because they will not yield a profit to all the middle men involved in the process. A buyer secures the supplies from the farmer. He sells these through a commission house to a jobber, who in turn sells them to a wholesaler, who sells to the grocer, who delivers the supplies to the consumer. Five profits are to be figured before the producer's material reaches the ultimate consumer, and since on perishable goods the percentage of profit is high, the ultimate cost of the goods is often several times what it should be.

One of the ways of bridging this gap between producer and consumer is the municipal market, such as is maintained in Indianapolis. The organization of grocers always fights the inauguration or maintenance of such a market. In those cities where the market is maintained, however, the farmers get more for their goods, and the small consumer who is willing to carry goods home, makes a large saving. In the state of Iowa this past year, one city was paying twice as much for potatoes as another. One city had the municipal market, the other did not.

Another way of meeting the problem is through the co-operative grocery. This is an English idea, but it is taking root in America, and these stores are to be found now in a number of American cities. One of the most ambitious attempts is that of the U. S. Co-operative Company, which is organized under the laws of Wisconsin. This company is assured of democratic control by giving each stockholder one vote without regard to his holdings of stock. The stock draws interest but no dividends. The amount of one's purchases determines the dividends. This enterprise has the endorsement of some very prominent business men and of Prof. Henderson, of the University of Chicago. We shall watch the outcome with much interest.

We are told of lace weavers that they do the most delicate and beautiful work when the spinner is himself in total darkness, and his pattern only in strong light. Here is a subject for reflection: and upon reflection, does it not bring comfort and peace to the Christian worker? How much of his life is spent in shadow, if sorrow, suffering, or some other form of trial be his lot! Christ our great Pattern is passed into the heavens, Jesus the Son of God. We hear Him say in His Gospel, "And I, if I be lifted up, will draw all men unto Me." He was lifted up upon the Cross. His church lifts Him up above the altar; He draws all men unto Him. Our comfort, then, is that though we dwell in the shadow at times, it is our part to keep our eye fixed upon our great Pattern, who Himself is Light; and when He shall appear, we shall be like upon Him.—*The Living Church*.

Not in the clamour of the crowded streets, not in the shouts

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Unity Through the Primitive Church

In a recent number of the *Churchman* there is a notable editorial growing out of a contribution of Professor Sanday's to *The Contemporary Review*, in which he tells of the light thrown on the origin and working of episcopacy in early times by C. H. Turner, a distinguished layman of the English Church, which may be summed up as follows:

"If it is true that in the first century the apostle-founder and the community as founded by him are the two outstanding elements of Christian organization, it is no less true that in the second century the twin ideas of bishop and people attain a prominence which throws all subordinate distinctions into the background."

Following this Mr. McBee, the editor, writes on "The Persuasive Power of an Efficient Ministry," discussing the relations of Presbyterian, Congregational and Episcopal forms of government, and the validities of ministries and sacraments. He says:

It is not likely that either Congregationalism or Presbyterianism will abandon its present position simply because a few scholars are taking a better rounded view of Christian antiquity than ever before. But it is true that the possessions of scholarship to-day become the common gain of everyone tomorrow, and it is also true that the episcopate itself, if its autocrat and feudal elements are sloughed off, will win the sympathies of Congregationalists and Presbyterians to an unexpected degree. Such results have been reached already in the episcopate of the American Church, and Dr. Sanday speaks with telling force of the power of the Anglican Church to reform itself by a closer adjustment to its tasks and burdens.

Dr. Sanday's frankness goes even to the length of discussing the validity of ministries and sacraments in a divided Christendom as they may be determined under the fullest historical tests. He is bound to win assent when he says that it is scarcely admissible for one Christian body to take upon itself to pronounce upon the validity or otherwise of the ministrations of another. He deprecates introducing such a problem into general public discussion. If discussed at all, it should be by dispassionate experts. No good can come from the canvassing by one party of the ultimate credentials of another. There is the danger of encouraging self-complacency and censoriousness on the part of the judge, and of opening up old sources of bitterness on the side of the party at the bar. The broad general question of the validity of a particular ministry, Dr. Sanday thinks no human tribunal is really competent to judge. Instead of speaking of the validity or invalidity of a ministry, he suggests that the issues involved and the limitations of man's knowledge would be better recognized if some particular form of ministry was called ineffective rather than invalid. "God alone knows what accumulation of defects constitutes invalidity."

Such conclusions as these are altogether practical and should be helpful in promoting the cause of reunion. By those who hold, as Churchmen must do, the historical episcopate as one of the dearest and most beneficent forms of their tradition, Dr. Sanday's final counsel needs to be most carefully heeded. The historic episcopate has been too often, he holds, presented as a dogma. This sharp and short way with opponents oftener alienates than attracts. The better method of putting the claims of the episcopate in a concrete rather than in an abstract form is certain to conciliate. His motto for those who defend episcopacy is, "Clothe it in flesh and blood;" that is, seek not so much to win assent to an abstract proposition—the episcopate—as to bring the divided members of Christ under the terms of a pastoral supervision by which they can live more truly and realize more perfectly the association of a divine brotherhood.

"Is Religious Faith Declining?"

This is the subject of a noteworthy address given by Bishop Greer of New York at a meeting of men in that city who listened to addresses covering three hours and a half. Other speakers were Fred B. Smith; the Rev. John F. Carson, moderator of the Presbyterian Assembly of the United States; Dr. Rudolph Grosseman, rabbi of Temple Rodolph Shalom; the Rev. Edward Gregory Fitzgerald, a Roman priest; and Rev. Nehemiah Boynton, moderator of the National Council of Congregationalist Churches. Joined to the principal address were the questions, "If so, What Are the Causes?" "What Will Be the Effect upon the Life of the Republic?" "What is the Remedy?" The following synopsis of Bishop Greer's address from the *Living Church* will repay a careful perusal:

Bishop Greer thought the question might have been put, "Is Religious Faith Advancing?" The answer would be in the affirmative, and no remedy would be sought. As the question stood, the answer from statistics would always be unsatisfactory. Full and accurate statistical information was hard to get. But Church membership was growing faster than the population. From his own

observation, attendance at church was not falling off. When the question is asked, "Why don't the people (or the men) go to church?" the answer is, "They do go." All never did, but many do now. In accepting the statistics of church attendance at any given period in any given locality it may be asked, Is such attendance the result or the outcome of religious faith? Is it from the best and purest motives? How much discount must we allow on account of social, conventional, and other considerations? It must always be remembered that figures are not of the first importance. The question must be approached in some other and better way. We must study other documents than mere statistics and figures. He would present three manuscripts. First, the great political manuscript spread before the American people. A great writer has said that all political questions become, sooner or later, social questions; such in turn become religious questions. At the first transition we stand to-day. Political questions are becoming socialized as never before. In the history of this republic the whole trend of events is toward the welfare and the betterment of society at large. The tendency cannot stop at this point. Why must we be interested in the welfare of society? What is the social imperative? Here we come to questions of religion. Here we are coming to-day. The fact that this religious question is on the programme of a political club is a sign that political-social questions are passing into religion. In dreaming and planning for better things to come, we find that we cannot keep God out of this manuscript.

The second is the philosophic or scientific manuscript. It is a fact that the best modern philosophy is not materialistic but spiritualistic. Professor Tyndall's philosophy of the "potency of all life" has fallen beneath the new and better spiritualistic hypotaesia. We cannot keep God out of true philosophy.

The third is the manuscript of human nature. The image of God is indelibly stamped upon man. It is most ubiquitous. The religious instinct—the instinct of God—no age can get rid of. We cannot get rid of it. "I have no misgiving for the religious faith of the future," said the Bishop. "A man, so the story goes, was falling down from the fifth story of his house. When he reached the third story he said, 'I am all right so far.' While optimistic, let us beware of the blind optimism which foregoes effort. The effort is making in the Men and Religion Forward Movement. A seeming fall will land us fairly, squarely, more squarely upon religious faith. Experience has shown us that man cannot get on without it."

Pastoral Limit on Again, Perhaps

Methodist Spring conferences, just starting at the middle of this month, will show, it is said, a marked change of sentiment from last fall in the matter of a restoration of the pastoral time limit. For two or three years ministers in the smaller churches have been gaining strength in favor of their contention, while ministers of the large churches have done little. A few have written magazine articles opposing the change. The prediction is now heard that many conferences, particularly those in the East, will overwhelmingly favor the memorial. It is said the New York, the New York East and the Newark conferences, meeting March 27, will so vote.

The limit to Methodist pastorates was taken off by the General Conference of 1900, meeting in Chicago. Able men finding themselves in strong charges, have been content to keep them, and the people for the most part content to have them do so. The average pastorate has not, however, increased much in length. The stand patters point to this fact, while those who want a limit again say dissatisfied men in smaller charges have changed oftener and so prevented the expected increase. The charge is made by those clamoring for the limit that the machine sustains the old men. They say an open field, such as other communions offer, is fairer than the present Methodist plan. The General Conference to which the memorials will go, meets in Minneapolis in May.

A chief argument in 1900 for the removal of the pastoral time limit was to meet conditions in large cities. It was said that where population changes rapidly, Methodism must furnish one stable official in the pastor of its church. The beneficial effect has been small, it is said, and it is from the large cities that the clamor for restoration of the limit now chiefly comes.

—Rev. Frederick Day of the Episcopal church, was killed by mutinous soldiers in China during the late uprising.

—The Second Avenue Baptist Church, New York City, is located in the midst of a foreign population, and has sixteen services each Sunday in eight different languages.

—Dr. C. F. Aked silenced a report that he had decided to resign his pastorate, as follows: "San Francisco has received me with open arms, and I have taken San Francisco to my heart. In California I have found the real American. I cannot for my life understand the suggestion that I am dissatisfied. A man who would be dissatisfied here ought to be sent to Siberia. I have abundant reason to be thankful for the success that is attending my work, and at the present moment the deacons and trustees of my church are discussing a tremendous forward step. We are likely to build here the church of which I dreamed in New York."

THE CHRISTIAN CENTURY

Published Weekly by

The New Christian Century Co.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy, 5 cents.

EXPIRATIONS—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

DISCONTINUANCES—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

REMITTANCES—Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

700-714 EAST FORTIETH ST., CHICAGO, ILL.

United Religious Press Building

Bringing in the Sheaves

Nature and man penalize the sinner. Disease and loss of efficiency are marks of nature's displeasure. Restraint and exclusion from privileges and opportunities testify to man's attitude toward bad actions. We may accept these penalties as warnings. There is something wrong in the conduct that invites them. By giving heed to light penalties imposed for first offences we may learn much that will be of value in directing our conduct.

The critics of Jesus were right in assuming that offenders against the purity of the home and the supporters of tyranny should be reminded of their sins. Jesus never taught anybody to ignore the distinction between right and wrong nor did he teach that men should withhold their condemnation from evil-doers. His critics were wrong in assuming that he encouraged publicans and sinners in their bad ways. They seem to have been satisfied when they had excluded from their ranks those whose conduct was offensive to them. Jesus was impelled to seek the restoration of outcasts to self-respect and to public esteem.

The practice of forgiveness is difficult. To condemn is easy. We are ever ready to visit with wrath any one who happens to sin against us. We magnify the sins of all who hinder our ambitions or disturb our ease. It may not be hard to deal gently with others when their faults are not troublesome to us. But to abhor sin because it hurts another as well as ourselves and to long for the rescue of the sinner seems to be extremely difficult for many of us. This means that we have but partially learned the mind of Christ.

The Pharisee and the Scribe murmured because Jesus received sinners and ate with them; the church has been most highly honored when she has followed this example of her Lord. The rough hand of organized religion has ever been throwing upon the scrap heap valuable human material. Jesus recovered much of this material and he set his followers the task of watching for what the generations to come might needlessly throw away, that they might restore it to its proper place and use. The disciples must decline to accept the hasty verdict of a group of formalists respecting the possibilities of any class of human beings.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" I do not suppose Jesus meant to ask whether there would be forms and ceremonies and creeds when the Son of man came. These may exist without faith. He doubtless was inquiring about the faith that overcomes the world. Do we believe enough in God to help others to faith in him? Can we speak to the defeated and awaken hope in their hearts? Faith of this sort will create the machinery it needs. Machinery without it is worse than useless, it mocks the hopeless and grieves the sincere.

The preparation of the church for its ministry is a more important work than the preparation of the preacher for his ministry. The former includes the latter. The intellectual and moral stand-

ards of the preacher can never be made too high. He who speaks the word of life loses by ignorance and gains by intelligence. His message is a farce if unsupported by a godly life. It is also a farce to the community if unsupported by an honest and efficient church. It is the business of the church to plan for the evangelizing of its neighborhood. The preacher is its representative.

Is the church of America able to make disciples of all the races and peoples that are coming to America? Here is a test of her faith and wisdom. If she wins the victory, her power and glory will be great. If she loses, she will be despised at home and abroad. Success commands respect. Men who win in the lesser enterprises of life receive credit therefor. We admire the successful ball player. It is difficult to withhold admiration from the skilful gambler. The people of America have a right to have before their eyes successful churches. It should be the ambition of the disciples of Jesus to plant and strengthen churches in every community so that every boy and girl in the land will have the opportunity of knowing Christianity at its best. Well supported ball teams, well built homes, well housed schools, and meanly supported and meanly equipped churches remove the church from the number of institutions that powerfully influence thought and action. We must therefore exalt the church, not so much by praising it as by equipping it and setting it to its proper task. [Midweek Service, April 10. Luke 15:1-10.]

S. J.

Not By Bread Alone

A LENTEN STUDY.

It is a notable feature of the temptation of our Lord, that in the moments of crisis, when all the future depended on the choice to be made, it was in the words of Holy Scripture that the decision was announced. It was as if Jesus would have his disciples and all men know that in the supreme literature of the religious life, the roll of the Book of God, he had found what all men might find, the sanctions of the higher life and the words in which those sanctions have been most fittingly recorded.

The Scriptures of which Jesus made use to comfort and fortify his soul among the lonely hills were the familiar documents which we know as the Old Testament, but which all Jews know, as Jesus knew them, as comprising the whole of the Sacred Word. They were the theme of household instruction and of day-school discipline in Palestine. They shared their sanctity only with the temple, that holy House which to the Jew was the joy of the whole earth.

It is true that the Hebrews of the classic period treated their slowly-forming Scriptures with great freedom, and that Jesus shared this untrammelled spirit to the degree that he passed frequent and caustic criticism upon the ethics and religious ideals of these books. Yet they were to him, as to the best men of his race, a source of comfort, direction and inspiration. He quoted from them on many occasions to confirm as well as to correct their teachings, and any book that Jesus thought it worth while to treasure in his heart, to revere and recommend to his contemporaries, and to summon to his own assistance in time of need cannot fail to possess significance for all men.

It is a notable fact that while Jesus quoted from many portions of the Hebrew Scriptures in the process of his teaching, all the words chosen by him in the time of his temptation were from the Book of Deuteronomy. And this was singularly appropriate. For that book enshrined most of the treasured memorials of Moses, the great leader of Israel's earlier years, the traditional fashioner of all its institutes of civil and religious life. These fragments of Mosaic instruction, wrought into new and convincing form by the persecuted priests and prophets of the dark days of Manasseh, had furnished the basis of the greatest reformation ever organized in Israel, and formed the most impressive section of the sacred Torah, the pride of every Jewish heart.

It was fitting that from that arsenal of the past Jesus should choose by him in the time of his temptation were from the book of Moses or Josiah had ever known. For the temptations which he met wore the grace of plausible appeal, and even adorned themselves with the words of Scripture. For the suggestion that the Father's love might be tested by an act of impressive self-abandonment to the high purpose of proving his leadership, summoned to its aid the psalmist's message of assurance, "He shall give his angels charge over thee, to keep thee in all thy ways." But Jesus knew what all the centuries have proved, that

"The devil can cite Scripture for his purpose,
An evil soul, producing holy witness,
Is like a villain with a smiling cheek,
A goodly apple, rotten at the heart."

With the words, "It is written," referring, as the phrase always did, to the sacred Writings of the past, Jesus met every suggestion of evil. Nor was it essential that the passages he quoted should refer to situations parallel with his own at that moment. They were all drawn from wells deep enough to contain the water of life. They were all fruits on the tree of life, whose roots run down to the foundations of the world, and whose leaves are for the healing of the nations.

"Man shall not live by bread alone, but by every utterance of the mouth of God." So said the leader that brought the nation through the wilderness. There the supply of food seemed the very gift of God. And yet it was not to be compared to the divine direction brought to them in the long marches of the desert or by some outgushing fountain by the way. There must be food for the world. But the saints have ever counted it less necessary than the divine presence. "One must live," is the saying by which men apologize for numberless compromises with truth and duty. Not so have the heroes believed, and the world is rich because of the faith of such as counted not their lives dear if they could but win life.

"Thou shalt not tempt the Lord thy God." Israel had trifled with the divine commands, trying the patience of their God, venturing as near as possible to the dead-line of destruction. It was to bring them back to wholesome and whole-hearted devotion to the program of purity and progress that the mandate had gone forth.

Now in even a more tragic time, when the temptation to make proof of the Father's affection mingled with the wish to try the effect of a portent upon the popular mind, Jesus, deeply moved and struggling with a great peril, reached out for this word of counsel from the past, and stayed his soul upon it. It is the word that should rise to the minds of all who are tempted to venture to the edge of danger, in the ill-founded belief that some watching providence may stay them from the abyss. Few walk deliberately into folly and ruin. It is the venturesome step, that goes a little further, tempting God, that passes one day the line from which there is no stainless return.

"Thou shalt worship the Lord thy God, and him only shalt thou serve." It was in a day when Jehovah had to contest every measure of ground with the gods of the heathen, that these words were first uttered. But time has taught the lesson that there are other idolatries than those which set up gods of wood and stone. Jesus was tempted to exchange the lofty ideals of the nation and the world for a political success which might have been a vast improvement upon the prevailing conditions, but would have ended in a compromise at best, and failed to reach his hopes. And to-day men are setting up the idols of the market place, or the capitol, or the social arena, and dethroning the God to whom their lives belong. And all the more pathetic is the fact that too often this unhappy exchange is made without disarranging the conventions and proprieties of their church membership.

Jesus met his temptations in the spirit and the inspiring companionship of the great saints of the past. In that holy company one can do all that the ideal demands. For the words of Scripture meant to him no formal quoting of oracular words, but the deliberate entrance into the charmed circle where the powers that war against the soul are robbed of strength to harm. And in that circle, with him, it is the privilege and high obligation of the child of God to abide.

"Easter is the day of joy in immortality, revealed on earth in the rising from the dead of our Lord Jesus Christ. His life is the assurance and, indeed, the only assurance for his disciples of the continuance of earth's life beyond the tomb. So vital is it, and so joy-bringing, that it has changed the thought of the whole world of Christendom from doubt to confidence that man is an immortal being and that immortality may become the highest of our gains. It was a hope. It has become an inspiration for the imagination and a motive for right living and patience in renunciation and postponement."

The Tragedy of the Backward Look

In a former article I showed that dissent from The Christian Century's affirmations which have always been regarded as representative teaching of the Disciples on the subject of their attitude toward unimmersed believers, was at variance with the teaching of Alexander Campbell and his biographer, Dr. Richardson. These great men opposed that class of men among us who attempted to make the church universal identical with the congregations of the Disciples, and reprobated all such efforts as inconsistent and unworthy of our plea. That fact remains, if history have any meaning.

In line with our preceding article I wish to show the position of Isaac Errett and James S. Lamar on the question of the Disciples' attitude toward brethren of other households of faith. Some dissenters may have conceived the idea that its tolerance was a heretical attitude of The Christian Century; such should be apprised of the fact that it was a reaffirmation of our entire history:

Our references are to the first volume of Lamar's *Memoirs of Isaac Errett*.

Concerning the temper of some of the Disciples, after the death of Mr. Campbell, toward those of different communions, Mr. Lamar tells us that it was controversial, and that "the truth was viewed in controversial aspects." Moreover, the spirit of controversy "developed and cultivated an unlovely spirit towards other Christians, and it gradually seduced those who indulged in it away from the true and original basis of the Disciples' plea." Let us hear him:

They became isolated in feeling as well as in fact; their opponents began to be regarded, not as erring Christian brethren, but as enemies, enemies to them and enemies to the truth. After a while they not only called their own several congregations "churches of Christ," which was doubtless true, but they contemplated all of them in mental aggregation as "the Church of Christ," or, sometimes, "the Christian Church," which it is much to be hoped was not the truth. Presently, as we shall hereafter see more fully developed, lines of communion and fellowship began to be drawn in accordance with this lofty assumption, and thenceforth any utterance on the part of these brethren looking to Christian union could be regarded only as conspicuously inconsistent. (Vol. i, p. 226.)

Is Mr. Lamar speaking to the past or to the present? He is doing both. Is he rebuking the narrowness that would include all our churches "in mental aggregation" as the Church of Christ, of the period of which he speaks, or of our day? He is performing a double service. Is he proud of that spirit which would make our churches exclusively churches of Christ? On the contrary, he deprecates that spirit and earnestly hopes its view is not the truth. The dissenters affirm that the exclusive attitude is the position of the Disciples; Lamar affirms that such position is "a lofty assumption." He further avers that "lines of fellowship and communion began to be drawn in accordance with this assumption."

The year 1862 witnessed the great communion controversy with Lard's quarterly on one side and the Harbinger on the other. It was the old question of open or close communion. Could we commune with the pious unimmersed? Let the heavens be one huge ear to hear such a momentous question discussed! And yet some of our representative men by turning back the dial of progress have compelled us to discuss one equally trivial. The advocates of restricted communion were Moses E. Lard, Benjamin Franklin, and George W. Elley. Those who opposed them were Professor Pendleton, Dr. Robert Richardson, and Isaac Errett—as might have been expected. These latter believed "that there had always been a people of God in Babylon." Referring to these in his first article, Mr. Errett said:

We incline to the opinion that most of them were unimmersed. They were, in many respects, an erring people—in regard to baptism they were certainly in great error; but they feared God and wrought righteousness; and—what seems as great a stumbling block to many good men now, as it was to Peter until the trammels of sectarianism were knocked off—"in every nation he that feareth God and worketh righteousness is accepted with him." At one and another trumpet call of reformation, multitudes came forth from Babylon. They did not reach Jerusalem. But they wrought great *deeds* for God and for his Word. They talked much and suffered much for the name of Christ. We inherit the blessed fruits of their labors. We follow them through the scenes of their superhuman toil, to the dungeon where they suffered, and to the stakes where they won the glories of martyrdom, and whence they ascended in chariots of fire to the heavens; and as we embrace the chains they wore, and take up the ashes from the altar-fires of spiritual freedom, we ask not whether these lofty heroes of the church militant, to whom we owe our heritage of spiritual freedom, may commune with us—but rather, if we are at all worthy to commune with them! We feel honored in being permitted to call them brethren. Our reformation movement is the legitimate offspring of theirs. Neither in Pennsylvania, where the Campbells and Scott began, nor in Kentucky, where Stone and others led the

van of reformation did this movement spring from Baptist, but from Pseudo-Baptist influences. It is the legitimate result of Pseudo-Baptist learning, piety, and devotion. Unless we can recognize a people of God among these heroic, struggling, sacrificing hosts of Protestants, from which we have legitimately sprung, then the promise of Christ in regard to his church has failed; since, if we insist on the rigid test of the letter of the gospel conditions, no such people as the Disciples can be found for many centuries. But of this people of God of whom we speak, we affirm that they loved the Lord Jesus Christ in sincerity. They loved and magnified his word. They possessed his Spirit—manifesting it in very precious fruits of righteousness and holiness. The spirit of obedience dwelt not less in them than in us. They erred in regard to the letter of baptism, even as it may yet be found that we have erred in regard to the letter of other requirements. We felt the need of further reformation. We have seen the mischievous and wicked tendencies of the sect-spirit and life. We have eschewed it. We invite all who love the Saviour to a scriptural basis of union. We do not, meanwhile, deny nor refuse their prayers, their songs, their exhortations, nor their sympathy with truth and goodness. Whilst we cannot endorse their position nor their practice, as lacking immersion, and as practicing infant baptism, but lift up a loud and constant voice against it—we must still deal with them as Christians in error, and seek to right them. To ignore their faith and obedience and to deal with them as heathen men and publicans will be indeed to "weaken the hands" of pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere." (Vol. i, p. 251.)

That document is representative enough for me. The italics throughout are as in the Memoirs. Evidently Mr. Lamar in thus stating Mr. Errett's position had no sympathy with such views as our dissenters. Note a few sentences: "We ask not whether . . . they may commune with us, but rather, if we are at all worthy to commune with them!" "We feel honored in being permitted to call them brethren." "Unless we can recognize a people of God among these heroic, struggling, sacrificing hosts of Protestants, from whom we have legitimately sprung, then the promise of Christ in regard to his church has failed; since, if we insist on the rigid test of the letter of the gospel conditions, no such people as the Disciples can be found for many centuries." "To ignore their faith and obedience and to deal with them as heathen men and publicans will be indeed to 'weaken the hands' of pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere."

We hope all the dissenting brethren will let that closing sentence sink into their hearts. Ostensibly, Isaac Errett was dealing with the communion question; he was in fact dealing with the exclusive doctrine, of which close communion logically became an issue. The same conclusion that was "extreme narrowness and harshness" in Isaac Errett's day, is just as narrow and as harsh today. It is even worse, if such a thing be possible, for there is less justification for such view now. History should have taught us its lessons. If the earlier exclusionists would have exposed us "to the pity, if not the scorn, of good men everywhere," what of the later? If these things be done in the green tree what shall be done in the dry?

No man can compel the Disciples to re-write their history nor to believe that they understand Mr. Campbell better than he understood himself, that they understand our plea better than W. K. Pendleton, Dr. Richardson, or Isaac Errett; they could never convince those who are familiar with our history that our fathers bequeathed to us a narrow and a cruel creed with reference to Christian people who differ from us in the matter of baptism. The views that the dissenters have expressed concerning unimmersed believers, if adopted by any considerable number of our people, would turn back the dial of our progress, make our plea a jest in the eyes of Christendom, and disappoint the sanguine hopes of thousands who thus far have devoted their lives to the work of restoring apostolic Christianity. That they have no desire to do our cause so great an injury, we cheerfully admit. Neither had those who would have made us close communionists; they thought they were doing God service. But the fact remains that they have inflicted upon our people a wound which long time alone can heal. Had they deliberately planned our doom, they could not have chosen a more effective method than the one which is now a matter of record. The fact that every sectarian in our ranks is hailing these men as the champions of their cause, and that the anti-organs are not likely to shed tears over their utterances, should furnish food for reflection for all interested.

On this subject of our relation to other religious peoples, I have taken the liberty to supplement what The Christian Century has already said, and to place myself on record. I have spoken plainly because I have felt deeply. But my appeal has been to the facts of our history as recorded in the Memoirs of Alexander Campbell and the Memoirs of Isaac Errett. If our dissenting brethren wish

confirmation for their position they can find an abundance of it on the pages of the Octographic Review and the Firm Foundation. My appeal has been to the living forces which have saved us from the peril of anti-ism; their appeal must be to the graveyards where ephemeral and party issues are buried. I have wondered at the recrudescence of that spirit which would translate us again to those unseemly days when the rigid were the orthodox and Isaac Errett was the heretic. I can account for it in no other way than that the greatest and best men are likely at any time to become the victims of that sectarian interpretation of our plea, which seems to be a constant peril for all who advocate it. That interpretation will ruin the cause of Christian unity. The strength of the dissenters cannot save the Disciples from its baleful effects, any more than could the strength of others in former belligerent periods. The brethren of these restricted views are in error. Alexander Campbell is against them, Dr. Robert Richardson is against them, Isaac Errett is against them, James S. Lamar is against them; one hundred years of our history is against them; and I believe that Almighty God is against them. Cruel, exclusive, narrow, and belittling views of Himself, or of those who are trying to do His will, can never be pleasing to Him.

While this confusion lasts into which we have been thrown by this tragedy of the backward look, let those of us who believe in the breadth and inclusiveness of our plea, keep our faces to the future; let us welcome every opportunity to show our brethren who love our Lord in those churches with which we are seeking closer fellowship, that we disapprove of any harsh and uncharitable views concerning their election of God; let us rejoice that it is our high privilege to journey with them to the heavenly Canaan; and that in doing these things we are holding fast to the ideals and to the spirit of our fathers. To those who persevere in a contrary course we commend the following from the pen of Isaac Errett at the close of the "close communion" controversy:

"It has now become a question, growing out of the peculiar logic employed by these brethren, whether we shall have any religious fellowship whatever with any outside our own churches? Whether we shall not outvie the Old Landmark Baptists themselves in exclusiveness, and make ourselves ridiculous before the whole religious world by the monstrous extravagance of our assumptions?"

Richmond, Ky.

E. B. B.

At the Door

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! he toddling came to lure
My parent ears with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity,
I, like a truant child, shall wait
The glories of a life to be
Beyond the Heavenly Father's gate?

And will that Heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"Tis I! O, Father; only I?"

—Eugene Field.

—The church of Christ throughout its history has believed with one of its most accomplished poets that "God reveals himself in many ways." Wherever the human spirit reaches out after the divine there is the answering voice of God. In human history, in the progress of the sciences, in the development of social consciousness, in the aspirations of the mystics, in the efforts of all seekers after God there has been the enlargement of human knowledge of the divine, and of the divine self-disclosure to man.

—Sunday, April 28, has been set apart by the Men and Religion Forward Movement as Conservation Day for men and boys. A call has been issued by the Brotherhood of Disciples of Christ, asking our churches to fittingly observe the day, and a program is suggested. Hundreds of our churches should observe the day. There is no more promising field of activity than work among men and boys.

Interpretations

Loss or Gain?

The following extract is taken from a letter written by one of our Disciple college presidents:

"An alarming situation now confronts the church! According to the most complete and reliable statistics available, the Christian Church in the United States has only 5,565 preachers to supply our 10,940 churches. During the past five years (1906-11), we sustained a net loss of 1,043 preachers, 405 of these being lost in 1911. We have in all our colleges 1,021 students preparing for the ministry. But as 371 of these are already preaching, the reserve supply is only 650. Of this number not more than 175 annually complete their preparation and enter the field. The increase in our ministry is, therefore, by no means equal to the loss by death and retirement.

Result: Many long-established churches are dying, and a large number of destitute fields are untouched, not to mention the loud calls for preachers for foreign lands."

I wonder what is the full significance of these figures: Do they reveal tendencies that are altogether bad? Certainly this is an age when the commercial spirit is all too dominant. However, even in the commercial world there are many indications that the ideal life is beginning to assert itself. But, still, it is true that young men are not so mightily gripped by a call to the ministry as they once were. One reason of this is that the denominational conscience is far less keen today than it was a generation ago. The age has become vastly more humanitarian. Many long established churches are dying because they were born out of sectarian controversy rather than out of human need. It is therefore natural that they would not survive in an unsectarian age. Never before has the law of the survival of the fittest been so ruthlessly applied to our churches. Thousand of little burghs each built in the days of heated dogmatism several churches, which were never adequately supported, and which in these days of an increasing spirit of unity find their excuse for persisting still more impossible.

* * *

Here as everywhere God seems to be bringing progress out of death. We poor mortals learn God's lessons slowly. Perhaps in the death of many churches the kingdom of God is making tremendous strides forward. In this way God is compelling his people to join in a common Zion. The church of the future will not represent Knox or Wesley, but the common humanity of the community. It will not be founded on the doctrines of Calvin or Luther, but upon the aspirations of the people whom it seeks to serve. The one foundation, Christ Jesus, will not be sectarianized as it has been in the past.

We are just now in the vision state. We have not applied the vision yet. Everybody agrees with what I have said above; but nobody is actively applying the truth. We are not, in spirit, disobedient to the heavenly vision; we simply do not know how to make practical use of it. We are waiting on time to show us. When we move in our eagerness to serve the age-spirit, we cause wreckage. We set out to unite and we are surprised and disheartened because our efforts have led to division. So we are in a waiting time, waiting on time. Is "time" intelligent? Yes. It is God's mind and man's mind coming into unison. It is the Holy Spirit in the background moulding conditions and asserting itself with commands that must be obeyed when the right hour strikes. The lion-hearted both help and hinder time. Revolutions get the credit for progress often when patience and evolution would have as surely brought the results, and with less loss.

* * *

The young men of this day are not appealed to by a ministry in a town greatly over-churched. No sane man today believes in his heart of hearts that only those of his fellowship are going to heaven. Beneath all of our professions and pleas is the age-conviction of God's love and man's worth. It is this conviction that grips us. It is out of this age-thought that life today will issue its "Call" to young men. And as yet, only here and there can Jesus' plea for a united church be made effective; God is not calling as many young men to the ministry as formerly. Is it presumptuous to say He is biding His time? He is disciplining us in this waiting period. Some day, and that not far hence, He will thunder forth such calls to young men as will startle his church into a tremendous forward faith.

I wish all our Missionary Societies could so read His mind. In every community I have lived, some Missionary Society has been wasting the Lord's money by keeping alive a church or churches that ought to be allowed to die. They were not needed by the community and therefore ought not to be needed by the denomination. I wonder if that religious journal was right in its suggestion that, except in the frontier communities the missionary boards ought to agree to give no help? Perhaps that is a radical step we are not yet prepared to advocate; but that it is an ideal to strive for I verily believe. I doubt not that if we could read the records of the Kingdom, their entries would be quite different from our records. When our representative writes "One church lost," the omniscient secretary might record, "A great gain made."

I covet the spirit in our churches wished for by the author of the extract quoted above, and heartily support his endeavor; but the church will not come to its own until it works more fully in God's way.

GEORGE A. CAMPBELL.

Hannibal.

Editorial Table Talk

Sinning Against Conventionalities

A correspondent in one of the large denominational journals is scandalized by the prevalence of "Tom Thumb" weddings in churches, particularly the Methodist churches which have had more than their share of these performances, it would seem. The correspondent pities "the poor children who were so profanely used for money-making purposes."

What would he say if we showed him a telegram in one of our papers announcing the startling intelligence that a certain evangelist in our ranks was the 'greatest harp player in the world'? And what would be his consternation upon learning that the harp was a mouth-organ! That 'the greatest in the world,' covers a deal of territory. Whoever sent such a report in cannot be aware of the unmeasured acres of harmonica melodies that waste their sweetness on the desert air. Well may we exclaim, "Lord, who hath believed our report!"

Now the danger in such reports is their deception. One not acquainted with the facts might conclude that the harp referred to was an Italian harp; and that if an impressario reading the telegram in some musical center of Europe, bled himself across the Atlantic and the prairies of the West, seeking a wonder-worker whose name had not even been heard in harpist circles! Imagine said collector of artists being confronted with a performance on this kinsman of the Jews-harp! Drop the curtain, please!

If the correspondent referred to fell foul of the practice of having the boys whistle hymns in church, what would he say of the use of that plebeian harp? Angels and ministers of grace defend us!

With all such criticisms we find ourselves in sympathy. There are proprieties in a sacred service that ought to be observed in all good conscience. Our zeal in money making, and in the pious endeavor to interest people in the work of the church amounts, at times, to a profanation because of the means we employ. There are boundaries to the very best of intentions. The madness of crowds is upon us, and in our haste to add names to the roster we may elbow out some who are worth more than those who are coming in. In any case, the command to let all things be done decently and in order has as divine a sanction back of it as many others which receive a great deal more attention.

A Tireless Reformer

Since childhood many of us have been familiar with the name of Anthony Comstock. At that period and many subsequent periods he has either been in a fight, or has been fighting some of the enemies of the country. But he never knew what it meant to surrender. He has gone through seas of trouble of various kinds, through fires of criticism, and is to-day at a ripe old age as undaunted in his life's work as when he struck the first blow at vice, forty years ago.

Under his leadership the Society for the Suppression of Vice has caused the arrest of 3,547 persons for trying to corrupt the youth of the land. More than 145 tons of obscene and immoral literature have been destroyed; 2,948,168 obscene pictures, and 14,794 plates for making them; 99,081 pounds of books, and 28,428

stereotyped plates from which the books were made. More than three and one-half millions of objectionable circulars, advertising books and pictures.

The plan under which the promoters of vice work is to secure catalogues of schools and colleges and send to the students circulars and samples of their vile product. One man when arrested had in his possession 113 catalogues "of the best institutions of learning for boys in New England and the Middle States."

Mr. Comstock has recently completed forty years' service with this society. He has been bold and courageous, and has always been at the front of every crusade in the interest of purity and for the suppression of vice.

The churches throughout the country are asked to preach on the work that this society is doing. Information can be had by writing to Mr. Comstock, New York City.

—In the Christian Evangelist Dr. Garrison alludes to six affirmations concerning the attitude of Disciples toward other Christians which The Christian Century published some weeks since. The affirmations he regards as "true enough, with certain qualifications and explanations." He misinterprets this paper, however, in ascribing to us "an ultimate motive" for publishing in connection with these affirmations a list of prominent Disciple leaders. Dr. Garrison says this "ultimate motive" was apparently to gain the support of these names for a "pet theory" which was not mentioned in the set of affirmations. Nothing is farther from the truth. No "theory" of any kind was involved in the discussion with Dr. Sweeney out of which the six affirmations grew. It was specifically stated also that no "views" of this paper were involved—nothing except the explicit contents of the affirmations. The list of names was for the most part made up of the most conservative men of the brotherhood. It would be a serious reflection on the honor of the editors of this paper, if Dr. Garrison's assertion were not so manifestly absurd.

—The distress in the famine districts of China is pitiful beyond expression. Men, women, and children are dying from starvation in great numbers and harvest time is still three months away. Have pity on the dying people!

Disciples' Opportunity in a Small Village

With respect to the excellent counsel offered by Mr. S. H. Church to his correspondent (see Our Readers' Opinions page) The Christian Century does not wish to appear to assume a disapproving attitude. The goal he wishes attained and the reasons for it meet our approval. And with the major portion of his statement of the means to attain the goal we are in perfect agreement.

With a minor portion we are not in agreement. We take exception to a statement of fact, we disagree in a matter of taste, and we would suggest a somewhat different interpretation of a Disciple's duty in such a situation.

The statement of fact which we regard as erroneous is that it was the practice of the apostles always to baptize in running water, following an alleged Jewish custom. This statement cannot be supported. There were no doubt many instances of apostolic baptism administered in pools and other stationary waters. Nor was the Jewish rite required to be administered in running water, though there was probably a preference for it.

The matter of taste in which we do not share Mr. Church's feelings is his objection to immersion on the grounds of multiple baptisms in the same pool. With respect to the various physical features of the administration of immersion-baptism there has, no doubt, been much carelessness on the part of ministers and congregations. But as taste is refined and sanitary principles become better known these defects are being remedied in the appointments and habits of most churches.

These are just "points." They are neither vital to Mr. Church's main purpose in the correspondence nor to our main purpose in this comment. We advert to them at all only because the question of baptism is under discussion just now and many readers are scrutinizing with great care all statements bearing upon it.

Mr. Church represents the enlightened layman's point of view, and that point of view is not so much concerned with fine distinctions as the clerical point of view is apt to be. It bulks the problem. It says, after the fashion of practical men of the world, there ought to be one good efficient church in this village; go to, let us have but one! This practical attitude is coming more and more to be the attitude of enlightened clerical leaders, too, but the time has not come when so brusque a treatment of particular situations will effect the desired result. However, with Mr. Church our hope is in

"the tendency of the times" which is carrying us all farther and farther away from finical distinctions as to means and uniting us in the big practical ends of religion. The immediate end in view is a united church in this Florida community.

If it is assumed, as Disciples have always assumed, that Methodist, Baptist and Disciples' churches—the three bodies now striving to establish churches there—are all churches of Christ it would seem that no vital principle could be imperiled by accepting whatever basis of union might be mutually satisfactory to the people involved. Mr. Church has pointed his Disciple correspondent to high ground, higher than the denominational ground upon which she was standing. But he does not, as it seems to The Christian Century, point to the highest ground. She conceives of the Disciples as a denomination with denominational interests at stake in this new town. These interests are to be advanced by the establishment of a separate Disciples' church, regardless of the number of congregations that other denominations with similar interests are establishing in the town. It is not to be wondered at that this good woman has no higher conception of the Disciples' mission, seeing that it is this conception which practically our whole body has come today complacently to accept, a conception which is cultivated assiduously by our entire denominational press. Conventional religious journalism could not live except as it can keep alive and intensify this conception.

Mr. Church's advice assumes this denominational point of view, but he urges his correspondent to relinquish the denominational motive and strive to organize a union church that would neither be Methodist, Baptist, nor Disciple, but just a church of Christ. He assumes that the fifteen Disciples who have been gathered together would have certain denominational interests to surrender along with the others, and he counsels them gladly to surrender them in view of the incomparably greater interest of a united church and of efficiency in Christian service. This is wholesome advice. The Christian Century has no hesitation in affirming that in such a situation as this no denominational consideration—creed, name, or rite—is important enough to stand in the way of a united church. The practical unity of these churches of Christ is more important than any particular basis of unity can possibly be.

But we would suggest a somewhat different conception of the duty which the historic plea of the Disciples has laid upon the fifteen Disciples in this village situation. We would suggest a straight-out undenominational conception. Instead of assuming that they have denominational interests or sentiments which make them a coordinate factor with Methodists and Baptists in determining a basis of unity, it would seem that here is a typical opportunity for the Disciples to urge their plea for Christian unity and leave to the other churches of Christ the task of fixing the basis of unity. If the energy expended by this ardent and loyal group of fifteen Disciples in raising money and winning memberships for a denominational church were expended in heart to heart talks with Baptists and Methodists on the sin of dividing Christ's people in their little community, reinforced by some public meetings addressed by men of unsectarian breadth of vision, a conscience on Christian unity would be created and conferences for practical action would be called. Then would come the Disciples' chance to prove their plea truly undenominational. They could say to Baptists and Methodists: *You* confer together. *You* are churches of Christ. *You* take the New Testament as your standard. *You* will not sacrifice an iota of the New Testament. *You* will not compromise the church of Christ. *You* cannot adopt a basis of unity that is one whit less than a church of Christ. *We* will not enter the conference. *We* have no peculiar or distinctive convictions that we wish embodied in the united church. *We* will not allow ourselves to be in the slightest degree a complicating factor in reaching a conclusion. *We* will remain outside the door while *you* confer and we will accept and stand upon the basis which *you* adopt.

That, as The Christian Century interprets the great passion of Thomas Campbell and the ideals he enunciated in the Declaration and Address, is the high disinterested ground the Disciples originally intended to occupy. Whether in Ft. Lauderdale the basis of unity agreed upon would be identical with that set forth by Mr. Church or not—we doubt that it would be—matters not to us, nor does it, as we believe, matter to Mr. Church.

The great thing that matters is whether or not the Disciples can be awakened from the complacent and respectable denominationalism into which they have lapsed, so that they may be willing in every community in this land and in the mission field to take this high ground. Despite the attitude some of their leaders assume, our confidence grows constantly more sure that they not only can be awakened but that they are already awaking.

The Minister Who Was Unpopular With Young People

By William E. Barton

The First Congregational Church in Samaria was very happy. It had called the Rev. Mr. Elisha to be its pastor, and he had accepted the call. The previous pastorate had ended unhappily, but Providence had assisted in a way the church really did not deserve, and the pastor whom the church had fired was taken to heaven in a chariot of fire; so the church passed resolutions of respect for him, and proceeded to install his successor, the brilliant and gentlemanly Mr. Elisha.

Elisha was definitely called to be the successor of Elijah; and he kept Elijah's hairy mantle hanging on a sacred peg in his closet, carefully done up in moth balls. He never wore it. He alluded to it in touching terms from time to time, but it had gone out of style. New times, new methods. Elisha adopted new methods.

Elisha a Good Mixer.

He did not keep himself apart from men as Elijah had done. He had a house in town and lived there, dressing like a gentleman of the period, and having his friends among the very faction that had driven out his predecessor. It would have made Elijah turn over in his grave to have known that Elisha habitually hobnobbed with the king and other men whom Elijah had fought tooth and nail. But the church was weary of controversy, and felt that there are other and often better ways of accomplishing a desired end than that of antagonizing the men on whom the church must depend for success.

It usually is well that a new minister should be unlike his immediate predecessor. It prevents comparisons. And there was no comparison between Elijah and Elisha.

Elisha had been reared in the country, but he very soon adapted himself to city life. He was at home there. He had a house and a servant, and he moved in the best circles of society and was active in the political and religious life of the town.

Young People Rebel.

But though he was a young man, he was not popular with the young people. That is the strange thing about it. And yet it is not the only time it has happened. A young man follows an old one, and still the young people do not like him.

The dislike broke out one day in open mutiny. Young as Elisha was, he was prematurely bald. He was more sensitive about it than he ought to have been. Many respectable men have been bald. Baldness is no certain sign of depravity, but it does not improve a man's beauty, and in Elisha's case it did not improve his disposition.

One day a crowd of youngsters who ought to have known better met him just outside the meeting house, and shouted out their contempt for him. "Go up, thou bald head! Go up, thou bald head!" they cried. The words may have been an allusion to the way in which Elijah had left some years before. Churches sometimes remind a minister of the way they ousted his predecessor; at other times they are silent because they are ashamed of it.

Elisha was annoyed. He turned and cursed the children, which I do not think he ought to have done. It is not a good habit, that of cursing, and especially cursing children. Personally, I wish Elisha had been more patient. But even good men have their failings, and Elisha was a good man and had

his. As I have said, he cursed them.

The Avengers.

Elisha went on his way, for he was starting for Mount Carmel, where Elijah had been accustomed to go, and he did not stay to see what happened. But something very terrible happened. Two she-bears came out of the woods. We are able to state on the authority of Mr. Rudyard Kipling that "the female of the species is more deadly than the male." These two she-bears were females of the species, and therefore very deadly. They broke loose among those children, and bit and scratched and hurt forty-two of them. That is the record. No two he-bears ever bit half that many children in any one day. Whenever you hear of two bears biting forty-two children, you will know that they were not he-bears.

Mother's Way Wrong.

Nqw, personally, I should have been glad if, instead of two she-bears, there had been forty-two she-women, mothers of those forty-two unmannerly children, who had taken those forty-two youngsters across their maternal knees, and taught them how to address the minister. It was more their place than it was that of the bears, who had children of their own, and none too well-behaved, if the whole truth were known. But it was an age when irreverent children had to be punished, and if the mothers did not do their duty, as they did not then and do not now, the bears did theirs. I have no doubt the intentions of the bears were good, even if their way of showing their disapproval was somewhat drastic. It would have been no use to appeal to the mothers. They would simply have taken the children out of Sunday-school. So the bears were a necessity.

And what the bears did may have been justified by the results. No one knows just how impudent children would have been to ministers, but for this salutary warning.

Elisha Remained.

The youngsters did not succeed in driving Elisha out of Samaria. He was there years and years afterward, and lived to see some of the boys married and fathers of children of their own. He lived till some of the irreverent youngsters began to be bald-headed, and to tell their children how in their youth children always were respectful to their parents and to the minister.

Elisha is one of the few ministers who succeeded in holding his pulpit after it became recognized that he was not popular with the young people. In general, the chariot of fire should be made ready for the pastor who lacks popularity with the young people. If no chariot appears, the toboggan slide is usually brought into place, and the minister is given a farewell reception, and the council passes resolutions of respect for him.

Elisha stuck it out, and those of the boys whom the bears did not eat grew up and after a while began to like him; and he finished a ministry which was both long and notably profitable. It will be seen, therefore, that it would have been a pity if the young people had succeeded in ousting Elisha, as they so often have done since.

Other Bears Needed.

But there are some things about this story that trouble me. History does not tell us what became of the bears. Why should they have receded so far into the background?

Why do we look in vain for their reappearance upon the stage? Those irreverent children lived and begot other children in their own image, and these begot others and these others, and the woods are full of them; but where are the children of the bears? Many and many a minister, meeting the irreverence of the youngsters, has cast his eyes toward the woods, and no bears have appeared. Is it because ministerial profanity is not considered in good form in these degenerate days? What were the magic words which, albeit they blistered the preacher's tongue a bit, brought forth the mamma bears? Where are there some more bears willing to kiss their own infants good-bye for an hour or two, while they go forth in search of young people who treat the minister with irreverence?

Irreverent Youth.

In these days, youth goes honking past in its father's automobile, and the prophet scrambles to the curb and brushes the spatters off his trousers, and the bears are not in sight. The automobile is on its way to the zoo, to see the bears, and feed them five cents worth of carrots. Carrots are not nearly so good for bears as naughty children. Why have things so changed?

Elisha never permitted any boy in his Sunday-school to spatter mud on his trousers. He never was snubbed by his Young People's Society without having something happen. And the movement to send him over the deadline before he reached middle life because he was not popular with the young people resulted in failure, but with salutary lessons to the young people.

Let Parents Become Bears!

Now, inasmuch as the bears are no longer on the job, would it not be well for the fathers and mothers to supply the lack? Ministers teach their members to bear and forbear. Even so; and do not be afraid to bear on hard. The youngsters will be all the better for it, and the pastorates will lengthen. How many good things Elisha did after he proved unpopular with the young people! And there are some indications that after they came to know him better, they really liked him. We read of several boys who came to know him intimately and to their profit.

So do not be in too great haste to fire the minister who is unpopular with the young people. First let the bears loose among them; or, if the church has no bear, then let the parents of the young people teach them proper lessons of respect. The plan worked well in the olden time. It is worth trying again, though with important modifications.

A Bear Staff Ministry.

I am not able to state with entire accuracy just what effect the experience of the Rev. Mr. Elisha with his young people's society had upon surrounding churches. The records of those churches have not in every case been preserved to us, and where they exist at all, they are fragmentary. But I have the impression that a number of the churches round about Samaria passed resolutions something like this:

"Resolved, that this church add to its equipment two full grown and vigorous bears. . . . Resolved, that this church has no conscientious scruples against equal suffrage among bears, and would prefer she-bears to any other kind."

A Moonshiner Who Turned About

By Anna Ross

It was a balmy April day and Mollie Mitchell could not help enjoying the soft beauty of the returning springtime as she strolled along the wood path, the flowering dogwood and the flaming azalea giving a touch of white and gold to the tender green of the oak and chestnut, the tulip, and sweet gum tree.

As she emerged from the woods on the brow of the hill, she gazed with beauty-loving eyes on the scene before her. Far away to her right the soft curves of the mountains were outlined against the western sky. In the foreground lay the valley, the river winding its placid way; its banks fringed with willows becoming green with the warmth of returning springtime. The balmy breeze and the bright sunshine added to the charm of this secluded spot in the sunny South.

But Mollie was not happy. Her enjoyment was dimmed by the consciousness that in ten minutes she must leave behind all this brightness and beauty and be shut up in a stuffy room with dozens of others doing the same old tasks in the same old way. Would she never be free to live her own life? Never be anything but a mere machine? Miss Dixie had told her she must be patient, but how could she be patient when her heart and soul cried out for something better and finer than the sordid associations of mill life. If only her mother had lived! Ah, her mother, who had determined that Mollie should have "her chance." And if only her father—but her vague aspirations always received a hopeless check when her surviving parent loomed up before her mental horizon.

She was soon joined by others returning to work after the noon hour, and remarking each to the other, "what a pretty day" it was. The whistle blew and soon Mollie was at her work.

A few hours later along the same wood path came Miss Dixie. She, too, was charmed by the witching beauty of the lovely spring day. Her eye took in every detail of the landscape, and her heart, too, was sad, for she saw not only the beauty of nature, but also the imperfections of human nature.

The mountains indeed were beautiful, but she knew that in their remote caves and fastnesses were men who lived unlovely lives, and engaged in lawless deeds. She had heard many an evening the firing of a gun which she knew was the signal to certain thirsty individuals that a supply of "moonshine" was at hand. Even at that moment she recalled the case of a man, an officer of the law, who had been a liberal patron of these same law-breakers who, in a personal quarrel had shot and killed a fellow-being, and was now a fugitive from justice, taking shelter in these same mountains.

Her gaze wandered in the direction of the river and she knew that it also ministered to the demands of selfish commercialism. On its banks stood the mill in the midst of untidy surroundings, and she knew that within its walls little children of tender years were toiling at the machines and being dwarfed in body and mind. What a pity so much moral ugliness should exist in the midst of all this natural beauty.

Pausing in her reflections, she came to the foot of the hill to the dilapidated sidewalk that led to the mill directly past the open door of the "finishing room." She stepped inside for a word with Mollie. A strong odor of tobacco filled the air. Women and girls were using snuff and expectorating

freely. She felt a great wave of pity for Mollie, who with her delicate, refined face and quiet manner seemed out of touch with her surroundings.

Miss Dixie's attention was attracted by a pile of red hose.

"And who wears these?" she asked, in a half-amused tone.

"Those are for the penitentiary."

"Ah," and the tone was more serious, "and does it ever make you feel bad to work on them, knowing where they go?"

"I'd as soon be in the penitentiary as here."

"Now, dear, you know you wouldn't; you have your liberty here and a clear conscience."

"Oh, yes, I know," she admitted with a sigh.

"Come and see me soon, I have a new book for you," and Miss Dixie passed into the street.

She turned into a path that led to a group of poor little cabins near the river. Stopping at the home of Mrs. Kerley, she found that lady with a huge black sunbonnet on her head at work in the garden. She listened with considerable interest while Mrs. Kerley explained the need of constant watchfulness to guard against the enemies that would destroy her "craps." Miss Dixie observed that she spoke with a sense of proprietorship. It was "my garden," "my cow," "my orchard," etc. Why shouldn't she? It was due to her faithful toil that the family was blessed with these possessions.

"What a lovely view of the mountains you have!" exclaimed Miss Dixie.

"Law, I reckon you wouldn't think they was so purty if you dun climbed over them so often as I have. Won't you come in and set a spell?"

Miss Dixie followed her into the primitive dwelling. The room contained two beds and was lighted by one small window. A rude stairway in one corner led up to the floor above. At one end was a fireplace which served for heating and cooking, and alas! was often put to ignoble uses. Mrs. Kerley as well as her husband was addicted to the use of the weed, and could calculate the distance to the fireplace with the same accuracy as her tobacco-loving spouse.

"Seems like you all come to see me when I ain't got things cleaned up. I ain't feelin' right peart these days. I've had a right smart o' sickness this last year, an' I ain't feelin' stout yet. Are you well enough?"

"Yes, I'm blessed with good health as a general thing."

"You say you are: Well, you sure got a heap to be thankful for. And how's your paw?"

"Why, he's getting on nicely, thank you. This fine climate is doing him lots of good. He thinks its better than doctors or medicine. We've been here a year now and we have grown to like it so well that I doubt if we ever go back to the north to stay."

"It's sech a pretty day, lets go out and sit on the porch," suggested Mrs. Kerley.

Nothing loth, Miss Dixie agreed, and in a moment she saw the opportunity she had been waiting for. "Mrs. Kerley, who lives in that house yonder just to the left of the group of pine trees?"

"That's Dock Mitchell's."

"Oh," replied Miss Dixie, in a non-committal way, "Is that Mollie Mitchell's father," just as if she had never heard of the man before.

"Yea'm, but you wouldn't think it. If ever

thar was a low-down, good-fer-nuthin, no-count critter, I reckon its Dock Mitchell. Thar ain't a meaner man in this country."

"What does he do for a living?"

"Do!" with a snort of contempt. "Don't do nuthin' but make whiskey and drink it. Spends most of his time up yander in them thar mountins. Once in a while he comes home and gits on a tearin' drunk, an' Mollie gits half skeered to death. But she sticks to her job and keeps the two boys in school while she's a workin' in the mill. Hits a plumb shame how that man neglects his own kin. When his wife was livin', she aimed to hev Mollie git larnin' and Mollie did go off to school fer a while, but now all that's changed. She stays to hum an' keeps a place fer the boys or like's not they'd be into mischief."

Miss Dixie looked thoughtful as her companion went on: "Pears like some men ain't got no sense no ways or they wouldn't go filling theirselves full o' whiskey an' makin' fools and idiots of theirselves. An' that ain't the worst on it, either. You know Bill Jones over thar on the 'tother side of the hill?"

Miss Dixie nodded. "Well, he uster git drunk, and when he'd come out o' one of his drunk spells he'd be so mean an' ugly he'd beat his wife. Lum Grover's wife lived next him. And she tol' me about him. She wanted Lum to go over an' try an' quiet him, but Lum said he wan't goin' to be messin' into things when sich doins' was agoin' on. Law, Miss Dixie, ain't it turrible. Lemme tell you, a man that'd go and steal a horse, ain't no low-downer than a feller that'd beat his wife that a-way."

Miss Dixie was a little taken back at this method of comparing ethical values, but she steered the conversation back to its former channel.

"Do you suppose Mollie knows her father is a moonshiner?"

"I reckon she does, but she don't say nary a word to nobody about it. She's a mighty good girl, Mollie is, and a powerful hand to keep things to herself."

Miss Dixie experienced a new feeling of respect and a deeper sympathy for the young girl she was trying to befriend, and as she bade good-bye to her hostess and turned her steps toward home, she wondered what more she could do to make life more tolerable for her. She had seen the father but once. He had not a bad face, but shifty and lacking any indication of strength of character. She wondered what could be done to bring the man to a sense of his responsibility, to the realization of the duties of fatherhood, even of real manhood.

A few days later a messenger stalked into the finishing room and with hurried stride made straight toward Mollie. She saw him coming, noted his excited manner, and knew the thing she had feared had come.

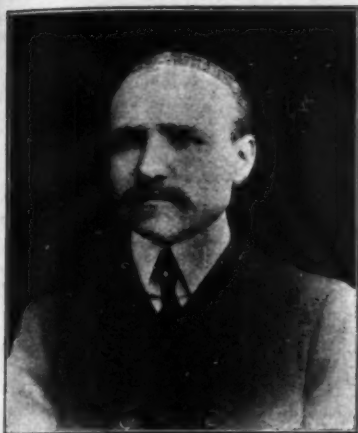
"Say, Mollie," he said as he reached her side, "your paw's dun got hurt an' you'll hev to go straight hum."

Mollie left the mill without a word. Outside in the bright sunshine, the man explained the cause of the accident.

"I reckon he's not dang'rus. Them durned revenues got atter him an' he fired on em' an' they fired back an' hit im on the shoulder. We dun sent fer the doctor a right smart hit ago. I reckon he'll soon git all right agin."

But days and nights of suffering for the father, and hard work and anxious care for

(Continued on Page 22.)



The Free Church host gathered last week at Cheltenham in annual conclave. The tone of the meetings was very much affected by the shadow cast by the coal strike. Social messages were especially colored by this. The compactness of Great Britain is such that both calamities and blessings are shared by the entire national life. Englishmen do not speak of these things in the third person, it is "we" and "our." It must have sounded strangely in the ears of an English audience when an American, only recently come to this country, said in an address, "I hear there are a million miners on strike." No Englishman would think of detaching himself from the situation like that, even in the use of an illustration. The Cheltenham program was a very crowded one. I have made a few full programs myself, and have often gotten into trouble with "Father Time" and not a few people by doing so, but I think I have never made one quite so full as this one, framed under the direction of the Rev. F. B. Meyer as honorary secretary. Mr. Meyer has so many strings to his bow that he must have found it difficult to limit the arrows in his quiver on this occasion. The difficulty was not in having too many archers, however, as several of these appeared more than once.

The topics covered a wide range of interest, there being theological, sociological, and young people's sections, besides separate meetings for women and men and temperance.

The great theme which ran through the program was the question as to what shall be the answer of the church to the challenge of the age. The word "challenge" is a very popular one at the present time.

The Social Question.

There were a number of ringing messages given on the social question by both preachers and business men of experience with both capital and labor. The sympathies on the whole were with the side of labor, although many words of advice and counsel were uttered with the purpose of sobering and making more serious the working classes. The assertion was several times repeated that the present social unrest is not due to the desire simply for more money and less work, but that the roots are deeper, even in the souls of men. It is the desire for a larger and a fuller life, with more time and opportunity for life's enrichment. The multitude may be unconscious of this, but, nevertheless, the impulse is there. To interpret this deeper longing and to supply food for this unconscious hunger is the work of the church. There are two great hindrances to the well-being of men, the uncertainty of the supply of life's necessities, and the superfluity of the same thing. Many at both ends of the scale are in equal danger.

Conscience of Church Must Not Lag.

Rev. J. H. Shakespeare declared that the conscience of the state was now responsible

English Topics

Annual Gathering of the Free Churches

BY LESLIE W. MORGAN.

for the righting of our social ills, but that the danger was lest the conscience of the church should lag behind. One speaker, in pleading for one day's rest in seven, said that he was recently reminded that the Sabbath was made for man, and his reply was that that was no reason why it should be taken away from him.

Rev. C. Silvester Horne, in one of his two or three rousing addresses, urged that we should be guided by the principle, "Let each seek not his own but his neighbor's good," in our relation with both our fellow men and our fellow nations. When the church offers heaven to certain people, let us not be surprised if they reply, "Take back your heaven and give us a portion of the earth." Some of these selfsame people ask whether it is by meekness that the landlords have inherited the earth, and whether there remains anything else to inherit if they themselves should exercise the same quality. The business of the nation, Mr. Horne declared, is not to make millionaires, but men.

The Living Wage.

A striking address was delivered by Rev. Harold Brierley, son of "J. B." of the "Christian World," on the church and a living wage. The working man, he declared, stayed away from church for the same reason that the rich man stayed away. Neither felt his need of the spiritual. The working classes, however, were crying for life, though they knew not what life was. This unrest was the hoarse cry of the travelling soul—to turn a deaf ear to it, to attempt to stifle it by parrot cries of revolution and socialism was to stultify ourselves and to be false to everything that Christ was and said and stood for. When he was told that the church as an organization had nothing to do with such questions as a living wage, he was constrained to defend the paradox that it had nothing to do with anything else. It was the prime function of the church to unveil and to interpret life to the world. Now was the church's great opportunity when the masses were crying, "We believe in life, and we want to live." "First that which is natural, afterwards that which is spiritual," was the divine way.

Rev. Richard Roberts, a rising young Presbyterian, and a near neighbor of mine, presided over several meetings of the Young People's section, and in these frequent reference was made to social questions. Mr. Roberts himself said that materialism was the great danger of our day, and declared that if China should be seized and held in the grip of the materialistic spirit, that her awakening might mean the breakdown of modern civilization within the next fifty years. He made a plea that the rich should deny themselves their luxuries. Why should the rich man have his luxurious club and deny the poor man his miserable club, the public house?

Theology.

There were two afternoon sectional meetings for the discussion of theological questions. Dr. Rendel Harris presided in a delightful manner. One section was devoted to miracles. The papers were both scholarly and devout. It was generally agreed that no one, not even the scientist, today, undertakes to say that miracle is impossible; but that the whole question hinges upon miracles and the evidence for their support in individual cases.

Dr. Newton H. Marshall, one of the most scholarly of the younger school of Baptist ministers, took the ground that miracles are

essential to Christian faith. He supported his position mainly on the ground that Christianity itself is a miracle.

The modern position was set forth which contends that a miracle is the result of a force from a higher strata or order of life being brought to bear upon a lower order. It is not the overthrow of one law by another, but the accomplishment of the end through the calling in of forces before inoperative, or at least unknown in the lower kingdom.

One of the best papers in the theological section was read by Dr. Warschauer. The position which was taken was an advanced one, and yet the discussion which followed called forth in the main simply questions for further light and especially for guidance in the best methods of presenting the results of modern criticism to the best advantage. I tried to imagine what would happen if the same paper should be read before an American gathering, composed of members and preachers, not only from city churches, but also from country districts. I fear there would have been pandemonium. There are a great many people in England, however, who are still theologically very conservative, and a preacher who uses the traditional methods, and preaches the old orthodox theology with conviction, secures a large following.

An American.

Dr. A. C. Dixon seems to be having a very happy time in the Metropolitan Tabernacle. He was strangely out of touch, however, on one or two points in one of his addresses at Cheltenham. In an address on soul winning he took occasion to drag in a reference to Darwinism, and undertook to prove that Darwin's theory had a pagan origin. I was surprised to find that an American preacher of such standing as Dr. Dixon should be so slack and slovenly in his diction. It was apparent that this was largely assumed as if it were a quality to be proud of. One can scarcely think, however, that it would be found a valuable asset in speaking before an English congregation, especially one that was likely to contain a considerable number of cultured people.

Free Church Principles.

There were, of course, many references in various meetings to pet Free Church principles and special purposes. The sermon of retiring president, Rev. Charles Brown, also a near neighbor of mine, was from the text: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Mr. Brown set forth, with great power, the Free Church principle of freedom in spiritual exercises and administrations. The Holy Spirit had gone over the heads of them all in choosing Saul as an apostle. He was baptized by a layman and he began preaching without consulting those who were apostles before him. Apostolic succession was broken in the first links. He had seen the Lord Jesus. He had received a personal call. This was his authority. Educational tests were said to be useful and necessary, and a certain amount of regulation and order were fitting, but these things were not to stand in the way of the divine call to the ministry.

One or two speakers referred to the Free Church opposition to priestcraft and sacerdotalism, and warning was given that in our opposition to priestcraft we ought not to forget the principle of priesthood. Every one of us is a priest unto God. The thought was also emphasized with others, that the

(Continued on Page 22.)

The Case of Richard Meynell

REVIEW OF MRS. HUMPHREY WARD'S POPULAR NOVEL DEALING WITH RELIGIOUS CONTROVERSY

BY IDA WITHERS HARRISON

Twenty-two years ago Mrs. Humphrey Ward published her most popular book, "Robert Elsmere." In it, her hero, the rector of a Surrey parish, threw up his orders because he could no longer subscribe to the beliefs of the Church of England, and founded a religious brotherhood among the London working men for the promotion of a simple form of Christianity. Her theme was the conflict in the mind of a good and sincere man with religious doubts and problems, and it was the throes of this soul struggle that gave the book its universal interest and immense popularity.

In the more than two decades since "Robert Elsmere" appeared, Mrs. Ward has written many novels, dealing with varied phases of the social and political life of England. In "The Case of Richard Meynell" she returns to the problem that seems nearest her heart—conditions in the church of her choice and of her fathers. It is not strange that the granddaughter of Arnold of Rugby, and niece of Matthew Arnold, should be deeply interested in current religious thought. The two novels are linked together by a similarity of subject, and by the fact that Elsmere's widow and daughter and several other characters from the earlier book reappear in "Richard Meynell." It is assumed that Meynell has the same beliefs, or negations of belief, as Robert Elsmere, but very little is said of that; he is a man in middle life when the story opens, and has already changed from an Orthodox Anglican to a Modernist Anglican. Browning says that he always "lays his stress on the development of a soul;" the battle in Meynell's soul is fought and finished before the book begins—so we lose in the hero the very essentials of true drama.

Mrs. Ward realizes this, and tries to meet the need by grouping around him a set of people all of whom have acted with incredible and criminal folly, and so force him to choose between private honor and public duty. It is the old story of waywardness and sin, and seems, especially in the tragic close of Hester's wilful young life, to border on lurid melodrama, and to be unworthy of a writer of Mrs. Ward's poise and distinction. The central theme of the book is wanting in human passion and interest; it is the effort of Meynell, rector of a mining town, and his followers and sympathizers to hold their places in the historic English Church, while at variance with its beliefs and forms of worship; this movement is not a secession from the church like Elsmere's, but a struggle within it.

The reasons for the Modernist movement, as given by the hero, paint a dark picture of the Anglican Church. He complains of "the loss of souls—the decline of faith—the empty churches—the dwindling communicants—the spread of secularist literature—the hostility of the workmen—the need of kindling the dry bones of English religion!"

The writer of this review recalls a striking example of the empty churches during a recent visit to England. She was spending the night at Warwick, and went to the vesper service in the beautiful old historic



Mrs. Humphrey Ward.

church there. There was a fine sermon, beautiful music, and at the close a stately recessional of the vested choir and the clergy participating in the service, eighteen in all—and there were just seventeen persons in the congregation, nearly all of them tourists. One could not but wonder what was the size of the congregation when the tourist season was over!

The things for which the Modernist party are striving in the book are singularly lacking in universality of interest. Much is made of their having a right to a share in the noble cathedrals and churches of their nation. Meynell complains in one of his talks with his bishop:

"Two camps! Two systems of thought!—yet both of them Christian thought; one of them only is in possession of the churches, the forms, the institutions—the other is everywhere knocking at the gates. Give us our portion, in Christ's name! We ask to live side by side with the old, sharing what the past has bequeathed. Yes, even the loaves and fishes—they ought to be divided out like the rest."

And the old bishop answers bitterly:

"Yes, reduce us to a peddling confusion of sects, held together by the mere physical link of our buildings and our endowments."

This demand for the right to worship in the churches their fathers built seems a far cry to American readers, and strangely small as one of the motives for a great religious reformation.

When we gradually and with considerable difficulty grasp what seem to be the main features of the Modernist movement, we are amazed that such negative things should be supposed to disrupt the old church. These were a revised liturgy, saying the Lord's Prayer once instead of four times, changing some of the other prayers, leaving out the imprecatory psalms and the "history of barbaric peoples," changing the marriage and burial service and tampering with the creeds. The champion of orthodoxy in the trial maintains:

"The creeds are vital! The Modernists have dealt drastically and destructively with the creeds of Christendom. A church without a creed is an inconceivable entity

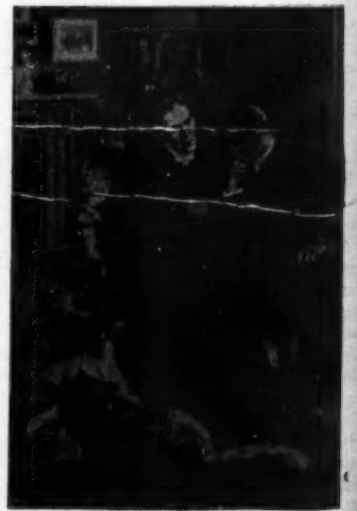
—a mere chaos of private opinion, where each man is a law unto himself."

For those who believe that human creeds have stood like stone walls in the way of religious progress and Christian Union, and who insist on the right of private interpretation of the scriptures, this cry receives no answering stir of emotion. In fact, as Mrs. Ward says in her "Foreword," the whole story turns on the existence of a State Church, a great ecclesiastical co-operation, which owns the cathedrals and parish churches, half the elementary schools, and is the legal religion of the great public schools, which shape the ruling upper classes; it is moreover a great political influence through the bishops in the House of Lords.

The Modernist reforms are doubtless momentous and of vital interest to the members of the Anglican Church; but for Americans, with their belief in that cardinal principle, the separation of Church and State, such themes lack the touch of nature that makes the whole world kin; they are of purely local interest and are therefore essentially provincial, and do not touch the universal needs of the human heart.

The conclusion, which is meant to be pathetic, fails to move us; even though the rector of Upcote Minor and his followers have to lose their livings, and be "wanderers and outcasts from the house of their fathers"—these were mere material losses, and did not concern their hold on the deep things of God. No one questioned their right to worship Him and to serve their fellow men—and these are the great essential rights that touch all mankind.

The book has all the charm of description and skill in character drawing that Mrs. Ward never fails to give us—and, alas! all the lack of humor that we also



find in her writings. Meynell is drawn with sympathetic insight, and is the mouthpiece of the author's convictions. The passion for social service has taken possession of him, and his ministrations to the needy miners in his parish win all hearts, and is one of his great sources of power and leadership.

Our Readers' Opinions

A Disciple's Duty in a Small Village

[The following correspondence between an ardent Disciple who has removed to a small village in Florida and Mr. Samuel Harden Church of Pittsburgh was submitted by Mr. Church as having significance in the present day discussion of the problem of churching small communities. In the main The Christian Century approves of Mr. Church's letter. Our exception to a few particulars and the suggestion of a slightly different point of view will be found in an editorial on page 9.—THE EDITORS.]

Mr. S. H. Church,
Pittsburgh, Pa.

Dear Brother:—I am a former member of the East End Christian Church, of Pittsburgh—now Mrs. ———, but then known as Mrs. ——— of that church.

Now, Mr. Church, I have come to you with an appeal. One year ago we came to Ft. Lauderdale, Fla. We have been without a church home till now, and we were very much disheartened to realize that we were so much out in the world, especially my young sons, ——— and ———, who joined the church at Pittsburgh, where our letters are yet.

Just one month ago another lady and I thought we would put forth our efforts to see what we could do. Our first steps were to have a chicken supper. We advertised it preparatory to organizing a Christian Church from that supper, and, after a canvass of the town, we have something like fifteen members.

We set out next to ask the only man of our town that is any ways well off to donate us a lot. We got the lot. We organized a Ladies' Aid two weeks ago; last Lord's Day we organized our Sunday School, and expect to organize our church just as soon as we can get a minister to come.

Now we have place to hold our meetings. The one church in town have kindly given us the use of theirs for our Sunday School at 2:30 o'clock. The Methodist and Baptist people are struggling along in the Nickelodian building, and those are the only other two churches here. There is so much church work here to do. There is a small hall in town, but it is well taken up with lodge meetings, and it is on the third floor. What we want is to get a roof over our heads, and seats to sit on, and we will be thankful. Won't you help us out with some of your offering? Dear Mr. Church, we are struggling, as you see, and if it would only be a small sum, it would go a great ways now, and it would be a good mission cause, I am sure. Please help us. Our carpenters' union will give us help, we are sure. Some have offered already, and as we don't have any cold weather, we don't need a warm house. Respectfully yours,

Ft. Lauderdale, Fla.

My Dear Mrs. ———:—I have read your letter of December 28th with a great deal of interest, and I cannot help wondering whether your efforts to build a Disciples' church at Ft. Lauderdale is not a typical case of the waste of religious economies. I understand from your letter that Ft. Lauderdale is a small community; that there is no Disciples' church there at present; and that the Methodists and Baptists are conducting a struggle to maintain their small church organizations in store buildings. This presents a familiar situation,

which has impelled enlightened religious leaders all over the world to recommend co-operation among the different religious bodies. In your case this would mean that, instead of three different denominations wasting money and scattering the energies of the people in the unjustifiable attempt to build three churches in a very small town, the people who are striving for the establishment of a church there ought to unite in one congregation, and build only one church. I know very well that, if you were to submit this proposition from me to our own people, and to your Methodist and Baptist brethren, the partisans of each one of these churches would claim that theirs is the only truly Apostolic Church of Christ, and that they could not sacrifice religious principle to any desire for the conservation of religious energies and financial resources. But the tendency of the times is to obliterate all such distinctions; and, in a crucial moment like this, when the spiritual and moral welfare of your community is concerned, I would strongly advise that the religious people of all denominations, including our own, should get together and organize one church, and build one building for their congregational devotions. It is absurd to say that we are not a sect; as long as we claim that we excel our neighbors in the truthful interpretation of religious obligation, we are a sect, and, I fear, an arrogant sect.

The question will at once arise, What name shall you give this church, and which one of the three organizations shall have its name chosen? In this case, our position would seem very strong for the selection of the name, The Christian Church; but, if the other two object to that as having a sectarian association, another name could be agreed upon, such as, The Union Christian Church, or perhaps merely, The Ft. Lauderdale Church. There is nothing vital in a name.

The next question which would naturally arise would be, What formula of service should be adopted? In most particulars, the service in one Protestant congregation is largely like all the others; so that there should be no difficulty in agreeing upon the order in which the hymns, sermon and collection shall be arranged.

You will then come to the question of Baptism and The Lord's Supper, and in this you will have to do what the whole world will ultimately do, that is, leave these things to be determined by each individual as his own conscience and intelligence may dictate. Those who believe as you and I do, in immersion, can call for that form in their own cases, while those who believe in any other form of baptism whatever, whether it be pouring, sprinkling, or, as in the case of our Quaker brethren, baptism of the Spirit, shall be admitted to this union church, in every respect upon an equality each one with all the others. As for immersion as at present practiced among our people, while I believe it to be entirely adequate, it is not at all in accordance with the primitive practice of the Apostles, who invariably baptized their converts in a river of running water, which symbolically carried away their sins—an ancient Jewish idea of purification; and to substitute for this operation the submersion of the candidate in a tank of stationary water, where sometimes a dozen persons will be successively immersed, is wholly without warrant of Scripture, besides being very unsanitary, and sometimes, as in the case of some women and those enfeebled by age, actually dangerous to life, while, among the extremely sick, it cannot possibly be ad-

ministered at all. These were some of the reasons which led to its discontinuance by the ancient Church. There is therefore, abundant room for the widest possible variation of opinion and practice upon this much-overrated ordinance.

It is the scandal of the age that this question of organizing churches in small towns should lead to such a waste of resources as now prevails. Many communities are struggling to maintain from three to six churches, when one, or possibly two, at the most, would abundantly provide for the necessities of their worship.

I hope that this letter will be helpful to the good people of Ft. Lauderdale, and that you will immediately abandon the folly and waste that would result in endeavoring to build three churches, when it is, as you tell me, so difficult to find the means to build one. I have given you, as I believe, the only principle upon which religious union can ever be effected in this world. We are coming to it, very slowly, in the large communities, and are making some headway among the world's missionary forces abroad, even against the most acrimonious and bigoted opposition. Indeed, the very spirit of Protestantism requires that the righteous though narrow and innately cruel men who are dictating religious beliefs and formulas for the consciences of other people, must cease from that arrogant and presumptuous usurpation, or else take themselves back into the church of the middle ages, where alone the right to dictate religion for other man can consistently exist.

With the hope that this letter will solve the problem which is at present distracting your little community, I am, Sincerely yours,
S. H. CHURCH.
Pittsburgh, Pa.

Theory and Fact

An old German had gone to California. He knew of the three ways of reaching the Golden State, across the plains, over the Isthmus, and around the Horn. One day he met his nephew, Otto, who had come to California by way of Mexico.

The uncle was surprised to see Otto and naturally inquired about the way he came. The uncle said, "Otto, did you come der plains over?" Otto told him he did not come that way.

"Did you come der Isthmus across?" To which Otto gave the same answer.

"Did you come der Horn around?" said the uncle. To which Otto replied that he did not come that way.

Then the old German straightened himself up and said, with emphasis, "Then, Otto, you haf not arrived yet."

Praise for Mr. Barnes

Editors Christian Century: Allow me to congratulate The Century, its constituency, and the brotherhood, on your "discovery" of E. B. Barnes. He would have been discovered long ago but for the self complacent provincialism of most of our journalism. Mrs. Harrison's "sweetness and light" are also a great asset.
CLARIS YUELL.
Delphi, Ind.

Editors Christian Century: I congratulate you upon the acquisition of E. B. Barnes as a writer. He strikes me as having a keenness that is unsurpassed and a fearlessness, combined with a sanity of viewpoint, that makes his pen most valuable just now.
Columbia, Mo. A. W. TAYLOR.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 580 Elm Tree Lane, Lexington, Ky.

To a Young Lady on Her Birthday

BY BLISS CARMEN.

The marching years go by,
And brush your garment's hem
The bandits by and by
Will bid you go with them.

Trust not that caravan!
Old vagabonds are they;
They'll rob you if they can,
And make believe it's play.

Make the old robbers give
Of all the spoils they bear,
Their truth, to help you live,
Their joy, to keep you fair.

Ask not for gauds or gold,
Nor fame that falsely rings;
The foolish world grows old
Caring for all these things.

Make all your sweet demands
For happiness alone,
And the years will fill your hands
With treasures rarely known.

—Hampton's Magazine.

The Revolution of the Girl

BY L. T. MEAD IN THE TIMES.

Perhaps during the last sixty years, of the revolutions—whether rapid or slow—that have come to alter the world, none are so strong and complete as those which affect the life of the young English woman.

From her earliest childhood to the full, rich years of her adolescence all is completely changed. I recall, as I write this article, a vision of the girl of the past. She was made to feel her inferiority to her brothers. In the numerous households where children were many and money scarce, the girl did without. At any cost, the boys must be educated, and the girls had, in consequence, to pick up knowledge where and how they could. Knowledge was by no means thought essential to the old-fashioned girl. There were some people who even went to the length of considering it not quite nice for a girl to know too much.

As the girl grew up, she was expected to marry, and the sooner her marriage took place, the more positive were her parents and guardians that she had indeed fulfilled her life's mission.

When, in course of time, the father and mother died, a scanty provision had been enough, in short, to starve upon. Thus her gray life entered into its evening.

Now a thought entered into the heart of the pioneer woman. Why should that bright young girl succumb to such a fate? Why should not the capital which by and by was to provide \$350 or \$400 a year not be expended now, in her youth, on the education of the girl? It was exceedingly difficult to get the old-fashioned mothers to see that this step was the right step, and many were the struggles and repinings, the angry refusals, the jeering, unkind words. But just at this time, there appeared on the horizon those two great women whom the world must ever respect, and the girls of all time love—Miss Buss and Miss Beale. These gallant women fought for and with the girls, and gradually, year by year, more and more bright and clever young women attended at

their schools. The schools grew greater; the whole scheme for the education of women flourished. Long before the end of the century the great cause of woman was won.

She may have gone too far. She may, even now, be struggling for the unattainable. But when one compares the present day girl, full of freshness and eagerness, with her sister of the seventies, it is impossible not to feel a sense of amazed delight. She is so different from the girl of the past that it is sometimes difficult to believe that she belongs to the same order of being. "Old Maid" is an obsolete term. The unmarried woman of today is the woman of affairs. She undertakes weighty duties that the married woman has no time for. The openings for her services are widening their borders every day. Her sagacity, her quick intuition, her sympathy, her profound knowledge of other women make her invaluable in many positions quite unsuitable to men. She throws herself with a passionate zest into her work. She is untiring in her endeavors. Behold her as the parish nurse, as the church deaconess, as the high school mistress. Look at her as the trained nurse in the sick room. Get her valuable opinion in all cases connected with other women. See her in the postoffice, in the kindergarten, in the home.

But are there no dangers ahead? Where so much is splendid, has nothing vanished with the passing years? May not the girl, in the beginning of her really great career, pause and think? Is there nothing to be learned from the poor, shadowy sister of the old times? In their old-fashioned, gentle way, with their thin, clinging muslin gowns, or attired in the strange lack of grace of that abhorrent thing, the crinoline, have they not something which we have lost? Did not the fairy godmother come more often to their cradles than to us? Did she not attend at the old-world christenings and bestow—not always beauty, not talent, not riches, but something better and greater than all three—charm? Do not we, in our hurry, our unending, unceasing toil, miss that elusive quality?

The old-fashioned girl was also undoubtedly womanly. Her gentle voice, her sweet manners, were not to be despised. Is not the present-day girl just a little rough now and then? In the time of our grandmothers it was the fashion for the young person to curtsy at the door, not to stand on the hearth-rug, not to sit down uninvited in the presence of her elders. These things were undoubtedly overdone, but they had their uses. The careless movements, the want of reverence to the old are not to be commended in the modern girl.

Then, also, with all our learning, our race in the great battle of life, have we not lost, just for lack of time—but, oh! the pity of it—the art of conversation? Does anyone really converse now? To "talk shop," to use slang words, to be always and ever on the endless rush—are not these the modern fashion? How graceful was the measured speech of our grandparents!

Find time, therefore, happy modern girl, for charm. So bright and captivating are her fairy wings that she is worth pursuing. Find time for gentle manners, for thoughtful kindness to the old. Cultivate that conversation which is conversation indeed. And if, with all your talent, it is not in you to

talk well, you can at least be that inestimable blessing to your day and generation—a good listener.

Woman's Doings

—Mrs. Robley D. Evans, widow of the late admiral, is understood to be in such limited circumstances that several members of congress have a plan on foot to put through a bill to give her a substantial pension. At present she will receive only the regular pension of \$30 a month. Admiral Evans lost much money in unfortunate investments.

—Mrs. Mary Harris Armor, W. C. T. U. leader, known as the "Georgia Cyclone," appeared before a committee at the house at Washington to speak in favor of the bill to prohibit the shipment of whisky into "dry" territory. Mrs. Armor talked so fast that the official stenographers could not keep up with her.

—Mrs. C. H. Anthony, wife of a retired business man of Muncie, Ind., keeps her shoes in a bank vault. Mrs. Anthony has been passing the winter in Washington, D. C., where she has dazzled the society buds and matrons with six pairs of shoes studded with diamonds, one pair set with turquoises, bronze shoes covered with beads of solid gold and two massive golden anklets, scintillating with gems. She has now invaded New York with many thousand dollars' worth of fine raiment, including a hat with a \$1,000 bird of paradise on it.

—Lord Sholto Douglas, a son of the eighth marquis of Queensberry, and brother of the present marquis, thinks that the American girl is the classiest of the classy. The young man raves on as follows about Americans of the fairer sex:

"The American girl is the queen rose of the rosebud garden of girls."

"She is beyond the girls of all other nations."

"She was a vision of delight when first she gleamed across my sight."

"Were I not happily married to the sweetest girl in Uncle Sam's dominions, I would make an 'Oliver Twist'-like demand for 'more.'"

"The American girl is adaptable and clever in social matters."

Sholto Douglas married an American actress in 1895 and has remained married to her.

—Women possess the suffrage, on equal terms with men in six American states: Wyoming, Colorado, Utah, Idaho, Washington, and California. In November, 1912, four other states are to ballot on the question: Kansas, Wisconsin, Nevada, and Oregon. In thirty American states, women have school suffrage, and in Ontario and Quebec, they have municipal suffrage. In Australia and New Zealand, woman's suffrage has prevailed for many years.

—By the death of William Alexander, Grand Duke of Luxembourg, on February 25, the crown of the little principality passes to his eldest daughter, the Grand Duchess Marie, a girl who has not yet reached the eighteenth anniversary of her birth. Unless the young princess makes herself very popular with her subjects she may have to face a grave constitutional crisis brought about by the intrigues of her ambitious cousin. This is only one of the problems which will occupy the youthful ruler's mind.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

H. H. Shick will give half time to the work of Louisville Church.

The foreign missionary offering of Denver Church amounted to over \$33.

J. Frank Harbison of Paris preached for Success Church March 10.

Camargo Church is being led in a meeting by Evangelist Lew D. Hill of Decatur.

On account of the ill health of his wife, O. W. Jennings has resigned the pastorate at Granite City.

Colchester Church, F. M. Branic, pastor, had eight confessions of faith on one Sunday this last month.

Colfax Church, George R. Southgate, pastor, raised its missionary apportionment of fifty dollars.

The Wilhite Evangelistic Company will conduct a meeting at Sheldon this fall. C. R. Piety is pastor of the church.

Third Church, Danville, S. S. Jones, pastor, will begin a meeting conducted by the Roy L. Brown Evangelistic Company.

West Salem Church, G. W. Ford, pastor, will begin a meeting the last of this month, under the leadership of J. V. Coombs.

Hutsonville Church, W. J. Griffin, pastor, began a meeting March 17. The missionary offering was taken March 10.

J. W. Camp of Eureka has accepted the pastorate of Emerson Church. Mr. Camp recently preached one Sunday at Lynnville.

A conference of the Cass County Sunday-school Association was held in Virginia Church March 19, when the work for the year was outlined.

Potomac Church, E. M. Norton, minister, began a meeting March 18, with home forces. This church more than reached its apportionment for foreign missions.

There have been twenty additions at Robinson since the first of the year, when William T. Walker, formerly of Mt. Vernon, Ind., began his work with this church.

J. R. Golden, West Side Church, Springfield, and Edgar D. Jones, First Church, Bloomington, attended "The World in Cincinnati" last week.

Athens Church is prospering under the leadership of D. H. Shanklin. Since the first of the year, there have been fifty additions.

L. S. Harrington, former pastor at Bellflower, has received five into the membership of Wapella Church since beginning work there the first of the year.

There were 150 plates at the Senior Men's Fellowship banquet March 21. Addresses were made by J. W. Stout at Mechanicsville

N. H. Robertson of Stanford, R. B. Doan of Armington, T. A. Bierbaum and J. H. Pence, both ministers of Minier, and Manuel Brannan, principal of the local high school.

Princeton Church celebrated its seventy-second anniversary March 17. J. A. Barnett of Galesburg delivered an address at the membership banquet of the Men's Brotherhood. His subject was "Men and the Kingdom." Cecil C. Carpenter is beginning the sixth year of his pastorate with this church.

Mt. Morris Church, W. T. Hacker, pastor, exceeded its apportionment for foreign missions. A lady recently presented this church with an individual communion service. Congregation and Sunday-school are striving for Front Rank standing. The pastor speaks appreciatively of his people's liberality.

An interesting and helpful conference on the problems of the rural church was held at Niantic last week. The following program was carried out:

"The Rural Community Ideal," Miss Mabel Carney, Normal.

"The Impressable Age," S. F. Fannon, St. Elmo.

"The Minister's Work for Women," Miss M. B. Park, Carlock.

"The Minister's Work for Men," D. R. Bebout, Effingham.

"The Future of the Movement," David H. Shields, Eureka.

"The New Country Life," G. W. Brown, Paris.

"Federation and Rural Churches," Osceola McNemar, El Paso.

"The Dawn of a New Day," C. L. De Pew, Jacksonville.

The thirtieth annual session of the Northern Illinois Christian Ministerial Institute will convene at Gibson City for Tuesday and Wednesday, April 9 and 10. The president of the association is Milo Atkinson of Bloomington. The vice president is W. E. Price of Peoria, and the secretary and treasurer, G. W. Zink of Chambersburg. Following is the program:

TUESDAY AFTERNOON, APRIL 9.

Theme—Social Christianity.

2:30—Devotional, Charles W. Ross, Litchfield.

3—Welcome address, L. O. Lehman, Gibson City.

3:15—Paper, "Human Nature and the Social Problem," S. H. Zandt, of Bloomington.

3:45—Opening of Discussion, C. C. Carpenter, Princeton.

4—Discussion.

TUESDAY EVENING.

7:45—Devotional, R. Everett Stevenson, Farmer City.

8:15—Address, B. A. Abbott, St. Louis, Mo.

WEDNESDAY MORNING, APRIL 10.

Theme—Evangelism.

9:30—Devotional, George J. Southgate, Colfax.

10—Address, "Pastoral Evangelism," J. A. Barnett, Galesburg.

10:30—Address, "Special Evangelism," F. A. Sword, Lenark.

11—General discussion.

WEDNESDAY AFTERNOON.

Theme—The Bible School.

2:30—Devotional, B. H. Sealock, Edinburg.

3—Bible school, Stephen E. Fisher, Cham-paign.

3:45—Discussion.

WEDNESDAY EVENING.

7:45—Devotional, C. C. Wisher, of Saybrook.

8—Address, President Charles E. Underwood, Eureka.

Secretary's Letter.

C. R. Piety of Sheldon speaks very encouragingly of his work; audiences increasing and interest good.

Hill and Knowles are in a good meeting at Camargo, 19 added up to the 22d. They also held a good meeting at Tallula recently. Mr. Hill goes next to Mill Shoals, and will be with J. D. Dabney at Griggs-ville the latter part of April.

J. W. Camp of Eureka gives full time now to the Eminence Church near Atlanta.

Evangelist C. L. Organ closed a meeting at Rock Falls with 84 added, 71 confessions, large per cent men. Roy Miller is the worthy and efficient minister there. Brother Organ is now in a meeting at Christopher.

I. A. Hall of Princeton, Ind., has been called by the church at Lawrenceville and begins April 1.

Pleasant Hill Church has called C. B. Black of New Canton for half time.

Chas. D. Hougham's meeting at Woodson was much hindered by bad roads and weather, but there were 5 confessions up to the 20th. The church wants a live young preacher at once full time. They have a parsonage. H. T. Barton, clerk.

Isaac Lamb, of Paris, preaches fourth time for the Mt. Pleasant Church in Clark County.

W. I. Griffin preaches full time for the Hutsonville Church.

Since last report the following churches have attained the Illinois Front Rank standard of excellency: Lanark, Martinton and Moline. Payson and Newman enter the list and will strive to reach the standard.

If others are striving after the Standard of Excellency please report to us. We desire to have the complete list. As soon as you attain all the points please report. It will be a stimulus to others.

Bismarek has called J. J. Cosat of Danville for half time. That church is also striving for the Front Rank Standard.

Miss Daisi S. Finger, senior in Eureka College, has been preaching a good deal during her student work and is now prepared to locate with a church as pastor. Call her.

Miss Siddle E. Olive has recently located with the church at Findlay and is doing a creditable work.

Miss Myrtle B. Parke, the popular minister at Carlock, is leading the church in a building campaign.

J. E. Stout is in a meeting at Sandoval. W. D. Brewster, Office Sec'y-Treas. J. E. Jones, Field Secretary, Bloomington, Ill.

Eureka College

Last week we announced that the students of Eureka College had organized for a twenty-five days' campaign to raise a fund toward the new \$25,000 gymnasium, which is to be erected just as soon as the money is secured. We had \$847 when the campaign began March 19. The fund is now beyond \$3,000. Most of this has been raised in Eureka. The students are organizing teams for active work during the Easter vacation. We hope to be able to make a good report following that. This campaign will close April 12. Further announcement will be made at that time. If the friends of Eureka College appreciate as they should the loyal support of the students in this matter, they will come forward with this fund very soon.

H. H. PETERS.

Chicago

H. L. Willett was absent from Memorial pulpit last Sunday. He was University preacher at the University of Toronto.

Englewood Church has been discussing the individual communion service for some time. The sentiment against the innovation was quite strong without being arbitrary. Finally the question was settled by the adoption of a tray containing both individual cups and a common cup thus affording each communicant his choice. This arrangement is satisfactory to all.

Just when Chicago Disciples were coming to know and appreciate at something like its full value the rich Christian personality of Charles A. Pearce, for three years pastor at West Pullman, the announcement is made that he has received a call to Marion, O.,



Rev. Charles A. Pearce.

and has accepted. He will leave his Chicago field after Easter Sunday. West Pullman is on the margin of the city's suburbs. It is an industrial community. The church faces constantly the many problems due to fluctuating economic conditions, to financial limitations and to lack of lay leadership. Mr. Pearce's ministry has been one of human helpfulness in his daily contact with his people. His preaching has been wholesomely progressive and thoroughly evangelical—two qualities which men and women of our time and of all times need. His new work at Marion is in an industrial city also. The church there is partly sustained by the Ohio State Board.

Church Life

Hollister, Cal., is in the midst of a campaign for prohibition, and H. B. Patterson is taking an active part in the fight.

Sturgis, Ky., Church, where C. T. Coombs is pastor, is soon to erect a \$20,000 building.

D. L. Dunkelberger recently closed a meeting with his home church at Hardy, Neb., with nineteen additions.

W. H. Harding has assumed the editorial management of the Canadian monthly "The Christian" published at St. Johns, N. B.

Walter L. Martin has recently held a meeting at Lordsburg, N. M., where D. P. Sellards is pastor. There were sixteen additions.

H. J. Corwin has accepted a call to the Third Church, Kansas City, Mo. He has been pastor at Eldon, Mo.

A. M. Harvout, pastor at Evanston, Ohio, has accepted a call to the pastorate of Central Church, Covington, Ky.

Robert Graham Frank prints in the Visitor the names of 285 contributors to the March offering for Foreign Missions. He has a right to be proud of the list.

Henry H. Webb, pastor at West Walnut Street Church, Portland, Ind., recently held a meeting at his home church with 150 additions.

The church at Kalamazoo, Mich., recently celebrated the making of some improvements in their property by a banquet. R. L. Handley is the pastor.

The Arkansas State Convention will be held in Texarkana, on May 7-11. As a matter of fact it will be held in Texas, as the church is just across the line.

The closing address at the Indiana State Convention was delivered by Bishop Anderson, of Chicago. The subject of his address was "Christian Union."

J. J. Taylor recently closed a meeting at Sebring, O., in which 120 were added in less than four weeks. S. B. Norvail is the efficient pastor.

E. V. Huffer, formerly minister at New Holland, O., has accepted a call to the church at Leipsic, O., and is already engaged in his new work.

The Disciples Union of Youngstown and vicinity was organized recently at Youngstown, O., for the purpose of securing united effort on the part of the churches near. F. N. Calvin made an address.

F. M. Field, minister of the Norwood Ave. Church, of Toledo, O., recently held a two weeks' meeting at Hicksville, O., where D. F. Harris ministers. There were five additions.

The Lindenwald Church at Hamilton, O., is about to let the contract for their new building, which is to cost about \$15,000. Until recent years we had but one church in that city.

B. H. Cleaver, who has been in the University of Chicago for the past six months and who received the A. B. degree at the Winter convocation, has been called to the pastorate at Shelby, Mo., and began work April 1.

Geo. L. Snively assisted Perry G. Cross in a dedication at Hot Springs, Ark., and



This is the chief
requisite for
making Perfect
Bake Day Foods

ceeded in raising a surplus of \$3,000 more than was called for. There were also thirty-five additions to the church during the day. Mr. Snively will return later for a meeting.

W. F. Reagor, pastor at Portland, Ore., recently dedicated the building of First Church, Dallas, Ore., where Leon L. Myers is pastor. The work of the church is very prosperous. The Bible-class contains 350 members.

The public schools of Kansas City closed at noon on March 26, to allow the pupils to take part in the great visitation that was planned to cover the entire city in two hours. There were 7,000 visitors and all the churches and synagogues co-operated in the effort.

Geo. L. Snively of Lewistown, Ill., will assist Edmund Miller in dedicating new church edifice at Windmere, Ind., first Sunday in May—a handsome, modernly equipped plant. Snively and Martin are in fine meeting with A. L. Chapman at Boise, Ida.

Charles R. Danial, pastor at La Junta, Colo., writes that the meeting now in progress in his church is already a success, twenty-one having joined thus far. Mr. Daniel thinks that Evangelist Findley is in every way qualified to do a great deal of work to any church.

P. C. Macfarlane, formerly secretary of the Brotherhood of Disciples of Christ but now living in New York and devoting himself to literary work is contributing a series of articles to Collier's Weekly on the leading preachers of America. G. H. Combs, of Kansas City, is one of the men treated in the series.

The First Baptist Church of Dallas, Tex., gave last year \$47,000 for missions and benevolences. The church is large and there is only one really wealthy man in it, but the spirit of devotion on the part of the entire congregation is responsible for the remarkable showing.

The Triennial Conference of Woman's Missionary Boards held at Philadelphia, Feb. 28-29, reported thirty-eight boards represented and 150 delegates present. The jubilee report showed \$1,019,000 raised. The C. W. R. M. stands the first in the amount of the jubilee offering.

There are thirty-one Disciples in York

year of whom twenty-three are in the Divinity School. Several of them have won honors and all are men of promise. They are organized into The Alexander Campbell Club, which is for the purpose of fostering a social spirit among the Disciples.

The bulletin of the Ulrichville, Ohio, church, where J. A. Canby is pastor, recently had an interesting account of the erection of their tabernacle which was put up in a single day by the men of the church. It will be used by the Men's Class, and will also serve for a gymnasium.

There are seven colored Disciple churches in Ohio in a colored population of about 110,000. T. J. White, southern Ohio evangelist, urges that we ought to do more for our colored brethren in our state. Surely this is reasonable. The colored brethren at Springfield are reported to have secured a lot on which they hope soon to build.

C. J. Miller, pastor at Maryville, Mo., recently joined with four other ministers of the town in a petition to the governor to commute the sentence of a condemned murderer from death to life imprisonment. The petition was on the grounds of opposition to capital punishment and also against hanging the man on circumstantial evidence.

J. W. Baker, superintendent of missions in West Washington, reports more than 300 additions for the missionaries serving in his field during the months of January and February. He himself found time to hold a meeting at Raymond, in which there were forty added to the church. Mr. Baker is now in a meeting at Camas.

Willis S. Myers of Los Angeles, Calif., and Perry O. Gates of Pomona, held their second meeting within twelve months at Holtville, Calif., beginning Feb. 11 and continuing six weeks. There were forty-eight additions to the church and strong resolutions of commendation were adopted by the congregation. The evangelists are to be invited back for a third campaign at some time in the future.

The Arthur Federated Council of Arthur, Ill., where H. H. Peters preaches, held an interesting session recently when two laymen from each of the four churches debated the proposition: "Resolved that the Four Churches in the Town should be United into One." Ministers were not allowed to attend and it is safe to say that some interesting opinions were expressed.

T. E. Winter, pastor at Fulton, Mo., wires us as follows: "We are having a splendid meeting with 73 accessions to date. In William Woods College Chapel, at the service on Friday, Dr. Breeden preached, and twelve girls, all who were not already Christians, confessed Christ. Thus the college is Christian in fact as well as in name. Meeting continues."

The Men's Class of the Church of Christ at Ulrichville, O., have developed great enthusiasm in a handicap contest with the Men's Class of New Philadelphia. The Ulrichville men were crowded for room, so they have erected a temporary tabernacle capable of seating 300 men. J. A. Canby is the minister at Ulrichville, and C. A. McDonald at New Philadelphia.

The Indiana State Convention of Student Volunteers closed at the Missionary Training School Sunday night. There were 121 delegates. The occasion, the place, the spiritual atmosphere, the addresses, the conferences, the presence of so many young lives considering the mission field, was a wonderful combination of forces that builds hope for the task of world evangelization.

The American Board recently appointed a committee to see what could be done toward enlarging the quarters for our mission work in New York City. It is hoped means can be found for building an industrial plant at Greenpoint, Brooklyn. The same kind of a plant is needed in the heart of the East Side district, where our Russian Church is established. A \$60,000 building fund is needed for these two places immediately.

F. F. Grim, our superintendent in New Mexico, is doing his best to keep up with the remarkable progress of this great country recently come to statehood. He has spent nearly three months of labor this year in the southern part of the state. Among other places, he visited was El Paso, where our second congregation is forming, the Bible-school being already in a thrifty condition. This is where P. J. Rice is minister.

Members of the church in Anderson, Ind., assisted by members of nearly all other churches at Summitville, are making extensive preparations to entertain a large number of visitors at Summitville at the annual convention of Christian churches, Apr. 4 and 5. The district organization of the Christian Women's Board of Missions, Bible-school and missionary societies also will meet at Summitville. There are thirty churches in the district. Fifteen are in Indianapolis.

One hundred fifteen additions were the total results for the congregation of the First Christian Church, Lincoln, Nebraska, as a result of a short meeting just closed in which the preaching was done by the pastor, Harvey H. Harmon, and the singing led by De Loss Smith. Mr. Harmon will soon close the sixth year of his pastorate in that field and during this time has had the pleasure of seeing the church grow from a moderate-sized congregation to one of the largest Disciple churches in the Middle West.

The colleges are steadily adding to their equipment. Christian University, Canton, Mo., has recently received \$20,000 for some needed dormitories and is at work now raising the money for their equipment. Eureka is just completing an enterprise for the equipment of a gymnasium which ought to be ready by the opening of a new year. Texas Christian University has recently sold the old property at Waco for \$38,000, and will thus have more money to improve the Ft. Worth plant.

The Church of England Bishop in Argentina, recently addressed a letter to the different Christian bodies in Buenos Aires, inviting them to a conference on Christian unity. Five bodies responded, including the representatives of the Disciples of Christ, of course. While it is not expected that the initial conference will accomplish much of a definite character, yet the mere holding of the meeting will be very significant. It is the testimony of the missionaries in South America that the division of the church is one of the main hindrances to the work there as it is here.

Harold E. Monser assisted the South Geddes St. Church of Christ at Syracuse, N. Y., where C. R. Stauffer ministers, in a five weeks' meeting. There was a total of 52 added to the church as a result of the meeting. All but six of the converts were adults. This is a remarkable meeting, considering that just a year previous a meeting of over 50 was held by H. F. Lutz. This makes a total of 171 that have been added to the South Geddes St. Church since entering its new building 26 months ago. The Sunday-school has averaged 293 during March, with a record attendance of 308 Mar. 10.

Sixty Years the Standard

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The First Christian Church in Lincoln, Nebraska, in its recent church report showed a total of \$10,785.79 raised for all purposes during the year. Outside of local expenses and payments on the new church building a total of \$2,194.01 was expended for missions and benevolences. The church is a Living Link in Nebraska State work with S. R. McClure as evangelist. It also supports Miss Olive Griffith as its missionary in India and Mrs. W. L. Mellinger under the C. W. B. M., at Monterey, Mexico. Out of an enrollment in the Sunday-school of 660, the average attendance per Sunday during the year was 386. The church now has a membership of 1,200, 923 of these being resident.

J. L. Thompson, pastor at Greeley, Colo., writes: "Our second 'pastor-evangelist' meeting closed with 128 additions, all bills paid and everybody happy. The meeting last year resulted in 103 accessions to the church and continued three weeks. This year we labored 18 nights with the above results. Miss Rachel Dangerfield assisted in personal work and preached one night. Brother O. J. Marks sang one week for us and it is not necessary to say that he is one of the best as he is too well-known to need this word of praise. Miss Dangerfield has been employed as county evangelist under the direction of the Bible-school Union. She is eminently qualified for this work."

The Disciples' Missionary Union of New York City is pushing its work in a thoroughly aggressive manner. With the assistance of the American Christian Missionary Society, it is proposed to spend something like \$10,000 for city mission work for the next year. When the vastness of the field is considered, this seems hopelessly inadequate and yet it is a substantial advance and it is to be hoped that it will be more than successful. Every day the great weakness of the Disciples' movement becomes more and more apparent in their failure to enter the cities. We find ourselves with a large rural membership, in some communities predominating among the religious forces, and yet we have not the influence that of right belongs to us on account of the failure of our fathers to realize the importance of entering the great centers of population. There are eleven churches co-operating in the Union and the work is reported encouraging and in many respects most hopeful. The Disciples of Greater New York have the sympathy and co-operation of their brethren all over the country in their effort to meet the call of the hour.

Executive Officials of Disciples' Congress

To Be Held in Kansas City, April 16-18



Rev. Levi Marshall, of Nevada, Mo.

At Rudolph, O., where Chas. Richards ministers, a good meeting resulting in 21 additions, mostly adults, was recently held. Z. E. Bates, minister at Bowling Green, assisted Mr. Richards for several evenings. This was a good meeting for a small village, considering the fact that a meeting with 33 additions was held there a year ago.

David N. Wetzel writes: "Many of the churches are planning for a great day in connection with the 'World in Cincinnati.' Some are expecting at least 4,000 of their own people on their special day. Christian Church day should rank with the best. This will be a big day for our people, and we are counting on great numbers. There will be two services, one at one p. m., the other at 5:30 p. m. These will be held in Music Hall in addition to the exposition and the pageant of darkness and light. E. L. Powell, of Louisville, A. E. Cory, of China, Dr. Royal J. Dye, of Africa, Dr. A. L. Shelton, of Tibet, will be some of our principal speakers. Never has Cincinnati and community been stirred with a religious gathering as they are at the present time.

Seventh St. Christian Church, Richmond, Va., has taken an active part in securing a Juvenile Court for Richmond. The pastor, H. D. C. MacLachlan, was appointed on a joint committee from the Juvenile Protective Association and the police commissioners of the city to put the matter before the city council committee on charter and ordinance. The council committee unanimously agreed to act upon the suggestions of the committee appearing before them in their recommendation back to the city council. The result is an established court, which has two well-fitted rooms—one a large reception room where parents and guardians will wait with their charges until the judge is able to receive them, and the other, the room for the court investigation. The latter room resembles a private office more than it does a court room. Police Justice John Crutchfield is the judge for this juvenile court, and J. Hodge Ricks is the probation officer. Judge Crutchfield will, as a good judge of young delinquents, not only pass judgment on them, but will also have inquiry made into the conditions of the home life of the children. In all the operations of the court, the endeavor will be to "get at the root of the evil instead of passing superficially over the lawlessness that resulted in the child being



Rev. Burris A. Jenkins, Pastor Linwood Boulevard Church, Kansas City, Where the Congress Will Be Held.

arrested." The Seventh St. people rejoice in this advance step that Richmond has taken, and are glad that they could have a part in it.

English Topics

(Continued from page 13)

church is in the world for the purpose of mediation and should regard herself as divinely called to minister to the world's need.

Summary.

As one looks back upon a series of meetings of this kind, one's soul instinctively gathers up those things which are fundamental and eternal, and gradually sets on one side those things which are external and passing. It is inevitable that many things which are said and done are mere acts of scene shifting. To my mind those things which are essential and eternal are not matters of form and ritual—not matters of policy and method—not distinctions between clergy and laity—not matters of wages and hours—not questions of criticism, high or low—but the question of the relationship of the individual soul to God. All of these things may be worth our consideration in so far as there is need to explain them, or to clear them out of the way, or to adjust them, or to use them for the purpose of opening up a better and a clearer avenue of approach to Him. The one who rests contented with these things alone will find himself hopeless. I do not believe that we have yet realized the greatest harm which comes from our divisions. It is not that it hinders the conquest of the heathen world for Christ—nor yet even that it interferes with the exercise of charity amongst Christian people, but it is that it draws the attention of the Christian world—yes, and the non-Christian world—away from the essentials of religion, to the mere externalities. We are at heart one. Yes, but how little consideration there is of the heart of things! Our pulpits and our platforms have been too much given to the discussion of our peculiarities and to the advancement of our idiosyncrasies. Let us get to the heart of things. Judge the next convention which you attend by this principle!

"Wrincliff," Priory Road, Hornsey, London.



Rev. L. J. Marshall, Pastor Wabash Ave. Church, Kansas City.

A Moonshiner Who Turned About

(Continued from page 12)

the daughter, passed before Dock Mitchell was about again. The vital forces weakened not readily withstand such an injury to the by long indulgence in the use of drink, could system, and it was the middle of July before Mitchell was fully restored to health. Mollie had been faithful on her attendance upon him. The boys were in the mill now that school was out, and their paltry earn-

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- 3rd—A short glass—no need of tipping back the head.
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Does not mar the sacredness of the service.
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ings were all that she had to depend on for the support of the home. As soon as her father could be left alone, she went back to the mill. As he grew stronger, she was grateful to see him assisting with the household tasks and helping to prepare the meals so that her labors would be lessened when she and her two hungry brothers came home from the mill work.

She lived, however, in constant fear that he would go back to his old haunts and felt a thrill of relief every time she came home and found him still there. She hoped that he would show some desire to go to work, but she never hinted such a thing lest he might elect to follow his old calling which she dreaded far worse than his idle ways.

It was a sultry night in August. The little pine church was filled with people who never lost an opportunity to attend "protracted meetin'." Men in their shirt-sleeves, collarless, unshaven; stout matronly women and young mothers with babies in their arms; young men and maidens and many little children, made up the audience. Mollie was there and so was Miss Dixie. The latter sat almost facing the audience. Already in her short acquaintance of one year she knew the life history of many of them and she looked into their tired, worn faces with sympathetic interest.

The "preacher" was a thin, spare man, his face marked with lines indicating a strong emotional nature; full of restless energy, he paced up and down gesticulating wildly, constantly tossing his arms and running his fingers through his long black locks as he denounced with fiery eloquence the sins of his hearers, and pictured with all the dramatic power at his command the terrors of eternal damnation. The people listened with breathless attention, and many responded to the invitation to come forward to the anxious seat.

Mollie Mitchell remained in her seat seemingly indifferent but in reality sad at heart as she witnessed these scenes. Her religious ideals had changed under the sweet and wholesome influence of Miss Dixie, and she regretted exceedingly that these gusty fits of weak emotionalism should be mistaken for the strong, deep forces that shaped the lives of those she trusted most. In spite of the feeling, however, she had a desire to see her father among the anxious ones. After all, it might mean something. He had been present at all the meetings standing outside with others near the open window, and apparently losing no word of the preacher's message. Tonight he stood in the doorway, and as Mollie now and then glanced at him, it seemed to her his face showed signs of a sharp mental struggle.

The last invitation had been given, and the closing hymn was being sung, and Mollie looked once more—he was gone. The meeting broke up and Mollie, wondering, walked home in company with some of the other young people. She lighted the little oil lamp and waited, but he did not come. Finally, she went to bed, and in spite of her anxieties she slept the sleep of tired youth. Next morning, as she was preparing breakfast, her father came in. He looked pale and haggard, but there was a new light in his eye and a firmness in his step, and Mollie was reassured.

Under the silent stars of the peaceful summer night, this wayward child of the mountains had kept his lonely vigil. The preacher's sledge-hammer methods had not been entirely in vain, and who shall say that the daughter's patience and forbearance had been without effect; and as he lay prone upon the ground, the stars witnessed the conflict as the forces of heaven and hell contended for allegiance within the awakening soul. The day broke, the miracle had been

wrought, and Dock Mitchell was a new man.

His first move was significant. At the breakfast table he remarked, "Mollie, girl, I reckon you needn't go back to the mill any more, I've been to see Mr. Gray an'

he's give me a job an' I'm goin' to work this mornin'."

It was enough. Mollie was content. The star of hope had dawned upon her horizon, bringing with it the promise of better things.

PORTABLE STOVE COOKING AND HEATING

Saves Fuel Bills, Saves Dirt, Work and Drudgery.

SIMPLE IN CONSTRUCTION, DURABLE, AND ABSOLUTELY SAFE
COMBINES ECONOMY, COMFORT AND CONVENIENCE

COMBINED COOKING AND HEATING
—The Portable Stove will boil, bake, fry, roast—cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping, summer or winter stove. Oil automatically turned into gas for place a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked.



Two-Burner with Oven
Life—under control. Not dangerous like gas—oil. No valves. No wicks—all parts open—nothing to clog, close up or get out of order.

THE PORTABLE STOVE
is simple in construction. No complicated machinery to get out of order. The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion and give the greatest amount of heat for the smallest out use of oil. As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. Nothing to clog or close up. The stove furnishes its own heat to generate the gas.

CHEAP FUEL
Kerosene or coal-oil, is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove solves the problem. It furnishes the family need. It burns this common fuel, giving an intense heat, but concentrated under cooking vessel, absorbed by articles being cooked—not thrown out to overheat your kitchen. In every section of the country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat provides quickly cooked meals.

EASILY REGULATED
The flow of oil is easily controlled by the adjuster on the end of the reservoir. Each burner has its own reservoir and adjuster. The height of the flame is easily lowered or raised with this adjuster. More oil—higher flame. Less oil—lower flame. No oil—flame shut off.

SAFETY
Coal oil or kerosene, not dangerous like gas—oil. There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the deadly gasoline. Coal oil burned in the oil-gas stove is a safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE
Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will save trouble, anxiety and annoyance, without any additional fuel.

THESE STOVES ARE PORTABLE



One-burner Stove and Radiator
How convenient on a hot summer day to take out on the porch for a quick meal, or for coffee on a warm Sunday night, or in the shed, for washing or ironing. The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaeffer, Calif., who is a railroad man, said he used their stove on a canoe and was able to cook with the hard and fast running of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved in any part of the house and are always ready for instant use. The new model still contains many valuable improvements, which add greatly to the efficiency of the stove.

DURABILITY
They are made of steel throughout, thoroughly tested before shipping. Best complete, ready for use as soon as received. Nicely finished with nickel trimmings, and they will last for years.

OVENS FOR BAKING
The ovens furnished with the Portable Stove are splendid bakers, handsomely finished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT
The radiators are placed over the burner. The heat of the stove is thrown from the surface of the radiator, giving a cheerful heat. It is convenient size and when not in use can be laid to one side.

SUMMER STOVE
For hot weather use we consider the Portable Stove invaluable. It means a cool kitchen instead of hot and stifling; a hot, quick fire in a few moments when ever you want it. Think of the time wasted in starting the old cook stove before it gets hot enough to cook. AUTOMATIC FEED. Sectional cut and the overheated kitchen after it is started. REMEMBER this stove consumes no fuel except when in use. Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.

WHAT USERS SAY

"It is so convenient and economical." Rev. P. V. Hawkins, Ohio. "It is clean, convenient, so trouble, burns steadily, perfect baking." Henry Schilling, Ill. "For baking it has no equal." V. E. Rootwick, O. "Bakes pies, cakes, bread; never saw anything better done." Mrs. O. Thompson, O. "Never cooked meals so quick and easy." James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 5 quarts of oil; they are great time and fuel savers." H. M. Irvin, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baerens, Ind. "With the radiator it soon warms up our dining room." J. F. Lison, Calif. "We are using it to heat our office." McPherson Co., R. I.

ECONOMY—E. N. Helwig, Ont. "Only used a half gallon of oil last week for cooking, ironing and ironing." F. O. Boynton, O. "Cooked for a family of six five days—only three quarts of oil." Wm. Stapley, Ark. "Your oil-gas stove was just as expected—it is after reading your description. With one gallon of oil we did the cooking for a family of six persons, six of them grown, for three days and one meal, besides doing the small ironing. The oil cost 25c. Wood cost 10c per cord here." Fred Hadder, Wis. "Moved my old cook stove in the wood shed. You won't catch me saving or carrying any more wood. This is a snap for me."

SAFETY—Mrs. E. R. McClellan, Ill. "says 'It is safe and clean as a lamp, and children that can be trusted with a Kerosene lamp can be trusted with this stove.'" Mrs. F. P. Leherer, Mich. "Easy to run, quick to heat—no danger of explosion. D. L. Dennis, Ind. "Makes no dirt, no trouble to operate, takes very little fuel; no danger possible; makes plenty of heat." H. N. Flora, O. "Perfectly safe, a person can operate them with out constant worry of danger."

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: "There is no smoke, dirt, or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Me. "I don't smoke, is easy to operate, and we find it clean." Wm. Irish, Mo. "A splendid baker and cooker, although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F. Hascall, Fla. "It does not leak at all; it is a great comfort. The oven is a beauty and bakes fine—not heavy to move from place to place, and convenient in size and shape." W. O. Poe, Mo. says: "Can cook a meal in 30 minutes; baked biscuits in 4 minutes." Mrs. Ella Holleman, Tenn. "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure." **DON'T FAIL** to write today for full information. The price of these stoves is remarkably low—only \$3.25 up, any number of burners. No sold in stores. See catalog with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove.

AGENTS MAKE MONEY
Quick, Easy, Sure. Show stove MAKING GAS—people stop look, excited—want it—buy. B. L. Huested, Mich. "Was out one day—sold 11 stoves." W. E. Baird, S. C. "You have the best stove on the market; sold 11 in 2 hours; I do not fear competition." (first ordered 1—200 since) Chas. P. Schroeder, Conn. bought 40 stoves one order. Head & Fraser, Tex. write "Well like hot cakes; sold 30 stoves in our town." J. W. Hunter, Ala. secured 3—tested it—ordered 100 since. J. G. R. Gauthreaux, La. ordered 1; 125 since. So they go. These men MAKE MONEY. You have the same chance. You should make from \$10 to \$15 a day. Write for our selling plan. Do it today. Send no money.

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